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Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

MESSAGE FROM THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

Whitsunday, 1950

On this day of thanksgiving for the outpouring of the Holy Spirit upon the Church of Christ we ask how we may truly and fully participate in this wonderful and sacred mystery. The answer is given in a verse of the Epistle to the Hebrews (3:14): "For we share in Christ, if only we hold our first confidence firm to the end." (Revised Standard Version).

We live in a world in which the original confidence of the church that Christ is the true Lord of all is constantly challenged. *Dare we maintain that Christ is Lord of this world of ours with its crying injustices, its suffering masses, its power politics, its unceasing conflicts and its attempts at self-destruction?* It is the Holy Spirit Who enables us to believe that Jesus is Lord, and to hold *this confidence firm and unshaken to the very end.* In the power of the Spirit we believe and we must proclaim that Christ has borne and overcome all this sin and all this suffering, and that He Reigns. Armed with that victorious certainty, *the churches stand to combat the tides of hopelessness, defeatism and indifference which threaten to undermine the life of the nations.* For since Christ is King, we are sent out to bear fearless witness to Him and to serve the brethren in *self-forgetting acts of charity and of justice,* and in *devoting ourselves to the healing of the nations.*

We also need to hold fast to this promise for our churches. We need to be reminded of the original confidence of the church that the Holy Spirit which created a people of one heart and one mind would maintain and, if need be, restore their unity. The word which we spoke together at Amsterdam that our churches intend to stay together may easily fade away as we turn to our daily concerns and as we confront the difficulties of living and acting together as one fellowship. Let us then believe in the power of the Holy Spirit. He draws us together. He says to us on Whitsunday that *He can overcome all the barriers that still exist between us.* If we live in humble dependence on Him, we are enabled to pray and work for the unity of God's children in order that the world may believe in the Son.

The Spirit intercedes for the Saints. In Him let us then intercede for each other and for ourselves in order that the first confidence of the church may live in us all and that we may proclaim it together till the very end.

May 17, 1950

FROM COVER TO COVER

E. STANLEY JONES — WORLD AMBASSADOR OF "THE WAY," an appraisal by the Rev. Francis C. Wilson, minister of the Methodist Church in West Roxbury, Mass. ..... Page 3

THE WAVERLY PLAN, a description of the Christian race relations in Waverly, Penn., by the Rev. Daniel Lyman Ridout, superintendent of the Dover District of the Delaware Conference of The Methodist Church. ..... Page 5

A discussion of current problems in three distinct mission fields: Colombia, Mozambique and Liberia. ..... Pages 9, 10 & 11

Plus the reports and appointments of the Anuual Troy and Maine Conferences. Pages 12 & 14

READERS WRITE

Likes !

Just a word of hearty approval of your first two editorials in the May 3rd number. I share your disappointment in the booklet "Our Faith in the Holy Spirit." When the anonymous author says that God is a Family of at least three members and we can only guess how many more, I am unable to distinguish between such a family of possibly 500 divine beings and polytheisms, man-made. "No bickerings," perfect harmony in the "family," but polytheism. Is this what we should teach our boys and girls?

And "Why Not Be Specific?" speaks for me. Thanks.

May our Father keep you steady in your high calling of giving us a great independent weekly. We need you.

(Rev.) Roger E. Thompson,
Franklin, N. H.

Pathetically Weak

Thank you for your splendid editorial "Why Not Be Specific?" in the May 3rd Zions Herald. The statement of the bishops at Cleveland regarding the Methodist Federation for Social Action is pathetically weak.

(Rev.) Frank A. Hamilton,
Evansville, Ind.

Orchids For Miss Dickinson

"An Unforgettable Character" by David H. Hickey (See Z.H., May 10th) was of personal interest to me. Two of my younger brothers were in her class. All of us of that day in First Methodist Church, Everett, Mass., recall another unforgettable character — her father. For nine years he was my revered and illuminating teacher. Later, I served as assistant superintendent of that large school, to his great joy at having one of his students taking responsibility.

Thereafter, when passing through Everett, I often stopped by at his Henderson Street home to gain inspiration from a humble, God-fearing gentleman. When I preached in my home church on last April 2nd, I had a reminiscent chat with Miss Dickinson. She remembered my large family by first names, and asked for each one. Church school methods may change, but the influence of God's faithful servants will always live in the lives of their former students and admirers.

(Rev.) G. Albert Higgins,
Lynn, Mass.

Are We Slipping?

Were you correctly quoted in *The Boston Herald* article today's issue (May 6th)? If so I want to say to you, thank God I do not have to rely on Methodism for Christian service. My late experience with Methodist pastors leads me to believe that you are all slipping badly.

My suggestion to you, Rev. Bucke, would be to get away from an evangelical church and hitch up with Unitarianism.

Would you dare to publish this in Zions Herald?

Harry W. Sylvester,
Boston, Mass.

Deplored

According to *The Boston Herald* of May 5th, while speaking at the Troy Methodist Conference at Albany, you said you "Deplored such evangelism as that of Billy Graham." Very good, you have a perfect right to deplore this type of evangelism, but please tell me, and I think a lot more readers of your paper would like to know, just what kind of evangelism meets with your approval and for what you would work and write?

How about the work of John Wesley, Francis Asbury, Gypsy Smith and D. L. Moody? All these, I think, were doing evangelistic work and earnestly seeking to get men converted, (yes, that is the word, not heard too often now from Methodist pulpits) and I am sure that is just what the Rev. Mr. Graham was doing here in Boston, and with considerable success. Of course I know he was not too enthusiastically supported by the Methodists in this area, but many other pastors and churches did all they could make his work in Boston a success.

Then you take a dig at the Youth Christ work. I recall that a year or t back you characterized this work in not v complimentary terms, but it is still go very well indeed, as an attendance of 3 at their meeting last Saturday night in N ark indicates. You must know that J Wertzen and Billy Graham are working v hard to persuade young folks and others become earnest followers of Christ, and to drink, gamble, smoke and frequent ni clubs. What do you see wrong in this k of an effort?

In the name of high heaven, until you a other Methodist leaders can promote and in operation as good or better type of ev gelism than these which you "deplore," wo it not be better to say nothing rather than "deplore" as you did in Albany?

R. T. Drew
Lowell, Ma

Aldersgate Sunday

A new date to observe should be und scored on the calendars of the church y by all good Methodists. It is the Sun prior to May 24th.

The Council of Bishops at their rec Cleveland meeting officially designated t as Aldersgate Sunday. "Its observance is stimulate interest in Methodist history a to stress the place of personal experience Christian life," Bishop Ivan Lee Holt of Louis, then president of the council, stat

Aldersgate is the name of the London str where in a secluded room on May 24, 17 a little group of people had met for a pra meeting. Into this service the Rev. John W ley, a Fellow in Oxford University, h "very unwillingly" come.

"At about a quarter to nine," Wesley wr in his diary, while an unknown leader w reading Luther's description of the chan which God works in the heart through fa in Christ, "I felt my heart strangely warm I felt I did trust in Christ, Christ alone, f salvation."

Wesley then, as he related it, "began pray with all his might for those who h in a more especial manner despitefully use him and persecuted him. He then testifi openly to all there what he felt in his hea

"The scene which took place at that humb meeting in Aldersgate Street forms an epo in English history," the historian Lecky wr in his work on "England in the XVIIIth Ce tury.

It is, of course, this occasion which giv to this newly approved spiritual observan its name.

Next week's issue of Zions Herald will be an ALDERSGATE ISSUE

Stanley Jones —

World Ambassador Of "The Way"

FRANCIS C. WILSON

I. The Man

PERHAPS the world's greatest living Christian statesman is E. Stanley Jones, whose name and work are own in every outpost of the church's missionary enterse. He is the world ambassador of "The Way."

n his recent book, "The Road Ahead," John T. Flynn acks some of the outstanding Protestant leaders, inding Dr. Jones, as being subversive. Of Dr. Jones, author says that, at the behest of the Federal Council the Churches of Christ in America, "he goes from city city to preach the glory of Red Christianity." Dr. Jones s since ably refuted the attack in a recent issue of Zions erald. But the fact that an irresponsible critic can quote m a book written by Dr. Jones, statements which taken t of their context and meaning would imply that he is Red apologist is indicative of one of the chief characteics of E. Stanley Jones. His courage and fairmindedness variably demand just and frank appraisals of both sides any controversial issue.

The facts behind the Flynn attack are relatively simple. r. Jones wrote a book, "Christ's Alternative to Communism," in 1934 as an evaluation of some of the social and onomic advances then being made by Russia. In the irit of the prevailing co-operation, free of class distincons, which gave rise to the goals of the new Soviet state, r. Jones saw something of the spirit of the kingdom of od but deplored the omission of God and Christ from e plans and purposes of atheistic Russia. Christianity, id Dr. Jones in the book, offers all that communism did r the well being of the common man, plus the redempve power of Christ. What Flynn did was to so twist nd mutilate the meaning of the book as to make it sound ke a current endorsement of post-war imperialistic comunism. He could do this only because Dr. Jones sought be fair and objective in his appraisal of Russia at the me the book was written.

This sense of fairness and honesty on the part of Dr. nes is one of his strong points, but it often gets him nto a hot corner. During the long struggle for political ndependence in India, his sympathies were always with ndia, but he was fair enough to point out some of the ood phases of British rule. He was often branded an mperialist, an embarrassment to his Indian friends; and et in 1944 Britain refused to allow his return to India ecause of his espousal of the cause of independence.

Quite contrary to the bitter and unwarranted attack of John T. Flynn, *The Christian Century* calls Dr. Jones "the most persuasive voice of the church for the cause of true Christian evangelism."

The final words of his book, "The Choice Before Us," paints the portrait of the real Dr. Jones: "So I shall choose the Kingdom, and I shall get as many others as possible to make the same choice. It shall become my magnificent obsession." This obsession is the life of E. Stanley Jones. He is one of our greatest missionaries and a great religious author. For forty-three years he has served in the mission fields. He has written sixteen religious books, all of which have had wide circulation. But he prefers to be known as an evangelist — "The bearer of good news."

II. His Life And Work

Eli Stanley Jones was born in Baltimore, Md., January 3, 1884, and grew up in an average American home with modest advantages. His background was not particularly religious. As a seventeen-year-old boy he went to a revival meeting with other boys to heckle the visiting preacher, but came away with a serious concern for his soul's salvation. He was later converted in a little Methodist church and under the strong urging of his pastor entered Asbury College at Wilmore, Ky. Here he felt the call to fulltime religious service in the mission field and signed up with the Board of Missions of The Methodist Church to go to India.

IT was a momentous decision involving his concept of the will of God for his life. His pastor wanted him to enter the pastorate and told him it was God's will. A college president wanted him to teach and told him it was God's will. The Board of Missions wanted him to go to India and informed him it was God's will. How God's will could be so varyingly interpreted was a major problem to be solved. Dr. Jones is a mystic and feels that in such situations the Inner Voice dictates the wise choice to be made. God speaks to people in many ways: supremely through the life and teachings of Jesus, the accumulated wisdom of the church, the personal counsel of others, the matching of persons with open doors of opportunity, and through our moral and spiritual intelligence. If the answer does not come through one of these channels, God can and does speak to the individual through the Inner Voice.

Jones finished his course at Asbury in 1906 and at the

age of twenty-three went to India as a Methodist missionary, serving as pastor at Lucknow and superintendent of a mission school. His work was among people of the low caste, but he felt that India would never be reached until the more educated classes were Christianized. In Lucknow he inaugurated a Bible class at an Indian clubhouse where many leading Hindus and Mohammedans gathered. In the late afternoon after the tennis matches, he discussed religion with these men of the higher castes. One day a Hindu asked him why the Christian church had never tried to evangelize the high castes of India. His reply was that he supposed it was because the missionaries would not be accepted by those in the upper classes. The Hindu said, "It is a mistake. We want you if you will come in the right way." It was the turning point in the life of E. Stanley Jones.

While he felt the challenge of the mission to the high castes, he considered himself unprepared spiritually and intellectually to enter upon it. It was at this point that a miracle took place in his life. Worried over his sense of inadequacy in the face of so great a task, his health broke under the strain of his ceaseless activities. He had been in India for eight years without a furlough or a vacation. He came back to America for a year of rest and returned, hoping to carry on the work. There was a recurrence of nervous exhaustion and he found it necessary to take off a few more months and go up in the hill country for rest and recuperation. It seemed that his health was gone and that he must give up altogether. However, in a moment of prayer, the Inner Voice said to him: "Stanley Jones, are you ready to do this work to which I have called you?" He replied, "No, Lord. I am done for. I have reached the end of my rope. My health is gone." The Voice came back, "If you will turn your health over to me, I will take care of it and you can do the work." Dr. Jones lost no time to reply, "Lord, I'll close the bargain right here." A sense of calm and strength came over him immediately and he felt himself a new man. He says, "I seemed to have tapped a new life for body, mind, and spirit. Life was on a permanently higher level. And I had done nothing but take it." He has not since been bothered with his ailment and despite a prodigious schedule all his life in the intervening years he has never been ill again.

The mission to the high castes prospered. Always a pioneer, his was a new missionary approach, the formula for which was: (a) be absolutely frank, (b) announce beforehand that there will be no attack upon anyone's religion, (c) allow the people to ask questions after the service, (d) get the leading non-Christian of the city to preside over the meetings, (e) define Christianity in terms of Christ, not the west or the western Christian church, and (f) interpret Christ in terms of Christian experience rather than through theological argument.

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But since God is perfectly social and moral and personal, our faith makes sense. Our social passion, our ethical idealism, our desire for peace and order among men and nations, arise from the very life and nature of God.

* * * *

"Our Faith in the Holy Spirit"

The Advance for Christ and His Church

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One of the great contributions which Dr. Jones l made in his approach has been the re-interpretation Christ in terms of India. He made Christ stand in own right, shorn of the trappings of the western chu and of western culture. He says, "I would not turn r hand to westernize the east, but will give my life to Chr tianize it." This interpretation is the basis for his fi book, "Christ of the Indian Road," written in 1925. It h been translated into twelve languages and more than 60 000 copies have been sold. Later he carried out the sa idea in two other books, "Christ of Every Road," a "Christ of the American Road."

Strangely enough, it was Mahatma Gandhi who ga Dr. Jones insight into the formulation of his missiona strategy. When Gandhi first returned to India from Sou Africa, Dr. Jones asked him, "How can we make Chr tianity naturalized in India, not a foreign thing identifi with a foreign government and a foreign people, but part of the national life of India?" Gandhi's reply w "I would suggest that all you Christians, missionaries a all, must begin to live more like Jesus Christ; that y practice your religion without adu erating or toning it down; that y emphasize love and make it yo working force; and that you stu the non-Christian religions mo sympathetically to find the good th is within them."

The success of Dr. Jones as a m sionary and evangelist is the ama ing story of a man who has pour his life into the task of makir Christianity a real and vital for In more than forty years he h founded many missions and schoo even a theological seminary, in Indi He is the founder of Christian As rams at Sat Tal and Lucknow, no world famous, and has successful utilized the Ashram as an effecti spiritual medium throughout the world.

In 1928 he was elected a bishop of the Methodist Epi copal Church but declined to accept the high office b cause of his unwillingness to give up his work in Indi

III. His Message

The central theme of the message of E. Stanley Jon is the kingdom of God through Jesus Christ—"The way It is the kingdom of love and brotherhood, rising abo the distinctions of race and color and class, in which c operation, not competition, is the controlling motif, a peace, not war, is the goal of man's sharing of the frui and burdens of life. Man does not build the Kingdon he simply enters it. The Kingdom is a spiritual realm attitude and purpose, and when the minds and hearts men are ready, they are in the Kingdom.

His message is Christ. He says, "Our message is n the system (of Christianity) but the Savior. He is th Gospel. The Gospel lies in his person. He is not th bearer of good news — he is the Good News." He hol

(Continued on Page 17)

The Waverly Plan

DANIEL LYMAN RIDOUT

THE caption of this story, frankly, is misleading. For actually, Waverly has no plan. If she has, she is olly unaware of it. Waverly is simply doing a thing ite normally, naturally, and simply that ought to be ne by Christian communities everywhere. Moreover, Waverly practice can be seen in repetition in hundreds northern communities. Waverly merely serves as a e in point.

Waverly is a town (5,450 population, 1940) in south ntral New York just across the northern Pennsylvania rder. In fact, Waverly, and Sayre, Pa., and Athens, ., form "triple cities." And, incidentally, too, the "Wavy plan" is operative in the other two cities.

It was my privilege to be guest speaker again this year Race Relations Sunday, February 12th, in Waverly's rst Methodist Church, of which the Rev. Wilton J. ubrick is minister. As on my previous visit, I saw eight ten Negroes in the congregation. On this trip, however, noted that the participation of Negroes in the service as more expressive than before. For, whereas five years o there was only one, or possibly two little colored girls the children's choir, this year there were four colored oir members — two in the senior, one in the youth, and e in the children's choirs.

But these matters are of secondary importance. The ing that is really significant is Waverly's attitude toward colored people, and its philosophy regarding their place its civic and religious life. I was informed that all urches in the city have colored members or attendants, d that a Negro young woman is a leading singer also the choir of the Presbyterian church.

Waverly has no patronizing attitude toward its colored ople. She accepts them as what they are — American tizens and children of a common Father. It more or ss follows when twenty-five or thirty Negroes move into all-white community that some one thinks in terms of providing a church for our colored friends, where they n feel at home in their worship." But Waverly's regious leaders have discouraged any such idea, if it has ver arisen.

FOR the fact is, any person can feel "at home" in any company of genuine Christians. And the reason at Negroes usually prefer "their own" church is that ey are made to feel so lonely in other churches.

In the evening on Race Relations Sunday, I moved over the First Methodist Church in Athens (Pa.). There saw Christian democracy and brotherhood in action gain. In fact, for several years I had taught in the Loyalock Youth Institute at Forksville, Pa., where Don Walkr, a Negro lad, and member of this church, had been one f the most popular and greatly beloved students. His arents were in the congregation this Race Relations Sunlay evening. Don has known nothing of the indignities he youth of his race are forced to suffer in other sections f our country only because their faces are dark. Pastor George Youngs, of the Athens church, as his predecessors have done, thinks of his Negro parishioners not as members of an inferior race who are to be pitied and treated condescendingly, but as members equally dignified and cultured as the other members of his congregation.

I need not say that the Waverly and Athens situations are ideal in our Christian order. No one would dare deny that, although there are many who would say that these situations are not practicable and workable in the average American community. There are many clergymen, even in the South, who would bravely defend the Christian ideal at the risk of losing all they have — except their own self respect and God's gracious favor. But to many others, the matter is just too delicate even for discussion. The fact is, the matter is not delicate; *we are delicate.* Whatever our denomination, if it has colored members at all, we are likely guilty of the sin of separating Negroes into conventions, or conferences, or congregations of their own. We know it is unchristian and ungodly, but we dare not "stick our necks out" and disturb the *status quo.*

But as the late and great Dr. Ernest Fremont Tittle told the Methodist General Conference of 1948 in Boston, one of the best things that can happen to us Christian leaders is for us to stick our necks out *for Christ.*

In 1946, the Federal Council of the Churches of Christ in America made this revolutionary pronouncement: "The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of their sincerity in this renunciation they will work for a non-segregated church and a non-segregated society."

I do not know what progress has been made toward the attainment of this ideal. I only know that to declare it and then to work toward it is to do the will of Jesus.

The satirical prayer of W. H. Auden in his "Christmas Oratorio," and quoted by Dr. Ralph W. Sockman in the foreword of his latest book, "The Higher Happiness," will plague our consciences until Christ's Spirit fully possesses our souls:

> "O God, put away justice and truth for we cannot understand them and we do not want them. Eternity would bore us dreadfully. Leave thy heavens and come down to our earth of water-clocks and hedges. Become our uncle. Look after Baby, amuse Grandfather, . . . help Willie with his homework, introduce Muriel to a handsome naval officer. Be interesting and weak like us, and we will love you as we love ourselves."

But the God whom we serve just isn't a God like that. And His voice still thunders down through the centuries: ". . . let justice roll down like waters, and righteousness like a perennial stream."

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How Much Will We Give Up?

Secretary of State Dean G. Acheson indicated last week that in order to help Europe reconstruct its economy, this nation would be willing to make some serious sacrifices. One of the first plans proposed, which will entail appraisal of our sovereignty, is the French plan for a production union between Germany and France for coal and steel. The fact that this plan has been proposed by the French is significant, for France has been traditionally skeptical of Germany. The further fact that the international union does not imply government ownership but private ownership, is also appealing to those of us who fear statism. The great advantage of the proposed economic union is that it bids well for better German-French relationships.

The attacks on the coal-steel plan at present are coming from the left: the French Communists and Socialists have already stated their opposition. We will wait for further attacks from the right — particularly those who like the old-fashioned international cartels and those whose nationalism is stronger than their hope for world order and peace.

We like the tone of Secretary Acheson's speech to the British people last week. He said that he liked the French proposal because it seemed to be a first step in co-ordinating Western Europe's economy. He also said that the Western European nations, as we as the United States, must be willing to share "th risks and responsibilities" involved in re-establishin Germany in the family of Western civilization. H warned his listeners that no one nation could be e pected to bear this burden alone, but indicated th by a general willingness to forego our usual standar of national sovereignty, we could expect progress an economic re-adjustment.

Naturally our exports of coal and steel will be cu tailed if the plan of France and Germany go through. We will need to find other markets to r place those which we will lose, but there is no reaso to suppose that such markets cannot be found. we must make sacrifices, and Mr. Acheson indicate that such will be the case, then we must think throug the whole problem of national sovereignty as ove against world co-operation and peace.

The "Century's" Dig

Our esteemed competitor, *The Christian Centur* does some amazing things once in a while. For th past few weeks they have been talking to themselve about our Methodist relation to Church World Se vice. The innuendo of the *Century's* editorials is tha the Methodists are not bearing their share of the f nancial load. Our Methodists have not bothered t reply to two of these editorials thus far.

Several facts have apparently escaped the *Centur* and we feel that they should be listed: (1) Our Meth odist Committee for Overseas Relief was already se up and operating before Church World Service wa established. During nine years of our Methodist Com mittee's work, it has raised and distributed eight an a half million dollars; (2) Methodism is more world wide than any other Protestant church, and therefor has more areas to send help to and more availabl points from which to make its distribution; (3) Meth odism has co-operated with Church World Servic from the very beginning of that organization's worl and has also co-operated with other existing agencie for world relief like the Friends Service Committee the Y.M.C.A., and the Y.W.C.A. One glaring fallac in the *Christian Century's* report is in the amoun that the Methodists contributed to Church World Ser vice last year: the *Century* says that we gave only $82, 293. The fact is that we gave $100,832 directly t C.W.S., plus $533,000 to C.R.O.P., the food progra associated with Church World Service. In addition to that, we also gave $293,164 to the Orphaned Mis

ns program, another arm of Church World Service.

Bishop Titus Lowe, the able executive head of our Methodist Committee on Overseas Relief, will send full statement for the readers of ZIONS HERALD and will publish that information in next week's issue. is enough to say, however, that the *Century* has ne Methodism a genuine disservice by its inaccurate port and we hope that no lasting harm has been ne.

Congregationalism's Pink Fringe

We are waiting for a national magazine to carry blast against the "Congregationalist pink fringe." may be that since Mr. Stanley High once had a relationship to the Congregationalists about like that hich he had in The Methodist Church, he will produce such a story one of these days. In the meanme, however, we have been interested to see the atcks made on that denomination's Council for Social Action by a group of Minnesota laymen headed y a Minneapolis real estate executive. This group sued a statement last week which indicated that beause each local church is subject to no outside control except God), they were opposed to the Social Aon's leadership "toward socialism and statism."

In order to implement their concern over the pressive policies of the Council for Social Action, the Minnesota laymen have proposed an unofficial organzation to be composed entirely of Congregational laymen whose chief object will be to "recall Congregionalists to their original and historical principles nd beliefs."

Congregationalists have an *official* social action group and these laymen want to debunk it. Methdists have an *unofficial* federation for social action, nd we gather that some Methodists want to debunk t. Congregationalists want their social action to be nofficial; some Methodists want theirs to be official.

Another item in this drive to weed out Congregationalism's "pink fringe" is the fact that church unity nd the entire ecumenical movement is opposed by he would-be "committee on un-Congregational acivities." This insistence on the absolute, almost divine right of the local congregation is the basis of the fight against the current plan to merge the Reformed nd Congregational Churches. The only outside authority these stand-patters seem to recognize, according to their statement, is God. But God, at least by this procedure, seems to have little relation to what the all-powerful, self-determining, autonomous congregation chooses to do! Since no one is ever sure whether or not he or another person is really speaking for God, there seems to be little embarrassment about the supreme authority of God in this case.

We happen to believe that the democratic process affords the best opportunity for the facing of the current situation by the children of God, and we fail to see any democracy whatsoever in this stand-patter bugaboo of local autonomy. The cousin-like relationship of the anti-social action people and the opponents of ecumenicity is at least interesting to note!

The Main-Liner Changeth

They're replacing the "cinder-bucket express" with a Diesel engine! One of the old-timers said last week that he didn't like the new engines because he could not hear them coming; one fellow immediately replied that you didn't need to worry about when the Diesels came because they were always on time.

The discussion hung there and the fellow-straphangers looked worried. Did it mean that much noise and puff-puff was to be associated with a bad schedule? Of course there was the confusion on our desks to remind us that we must hustle and puff to get things done on time; but to counter-balance that was the memory of a sense of dullness that one has in those rare moments when his desk is cleared of all unanswered mail, "things to do" slips, and the other odds and ends.

Annoying as was the smoke from the old "cinder-bucket," to say nothing of its occasional tardiness in steaming down the track, it is a bit lonesome without it. Someday maybe the Diesel will be late and we'll all feel better out on the main-line! It would be deadly to think that we have to be on schedule everyday! It would be just as deadly to contemplate life on an exact schedule.

We happen to believe that a basic schedule is necessary: God seems to have done right well with a pretty consistent schedule for the universe. But there seem to be times when even God deviates a bit. Maybe it isn't so, but falling stars seem to indicate variety once in a while. We know that in the case of us human beings there is considerable deviation and we believe that God makes human beings.

After all, if the Sabbath was made for man and not man for the Sabbath, might it also be true that Diesels were made for man and not man for the Diesels?

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For May 28th.

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How Can We Safeguard Human Rights ?

Micah 4:1-5; 5:2-4; 7:18-20

Man's Dream of a Peaceful World

The old, rugged prophet Micah would have a hard time today advocating a national policy of beating swords into plowshares and spears into pruning hooks. The preacher who dares to ask a few simple questions about the end product of a policy of force without stint or limit has to meet some very disturbed people at the end of the service.

We are dreaming of a peaceful world today at a time when a cold war momentarily threatens to become extremely hot and burst into flames. This dream will not be quenched by the threat of war nor the infidelity of Christians who do not trust their own gospel of peace on earth and goodwill toward or among men.

Micah laid down the basis for a just and durable peace in words that will not fade from the soul of mankind: — "To do justly, and to love mercy and to walk humbly with thy God." This is a personal gospel of righteous living which becomes active when justice and mercy are made into flesh and walk humbly among men and with God.

We must add to this humble walk with God an overall plan of righteousness which applies both to the nations and the people of the world in their contacts and associations.

Where in all the world of literature or in the associations of nations can you find a nobler dream set forth in a more workable plan than this: "And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. And he shall judge among many people, and rebuke nations afar off."

How War Destroys Human Rights

This is a lesson about safeguarding human rights. We are obligated to safeguard the rights of people by every possible means of grace and by sharing every right we possess. And "the means of grace" is no theological vagary. It is cold, hard, factual procedure by which we secure for others less and more privileged than ourselves the benefits of life and religion we possess.

War is the prime enemy of every right a human being possesses or is entitled to, including the right to live. In wartime the nation takes over the right to send men to their death on battle fields or anywhere else the wartime activity of a nation may demand. It is high treason to resist or to hinder the war effort of a nation. Many human rights worthy of the name are abrogated, denied and canceled by a national declaration of war. This is the overall cost of war.

This is the simple statement of a very hard fact of national and personal life. It is the nature of war to exa such a heavy tribute from the people.

After every war nations are slow to restore rights the people. First off we have a left-over of war exhau tion, hatreds and fears. A military group continues i power for a time and gets into policy-making position The very rights and the way of life men fought to defen seem to be unavailable after a war.

Civil liberties are weakened by war and it is too easy invoke wartime powers to get rid of dissenters and ol jectors. In a certain sense we never recover fully from an war. It is permanently destructive of many of the thing mankind cherishes most highly. Like wine, — war is mocker.

A Peaceful World

Micah painted a great picture of the fruits of peace. I addition to the destruction of swords and spears, the na tions shall be at peace by refusing to lift a sword or t learn war and its destructive arts. Then follows a scene c "every man under his vine and fig tree; and none sha make them afraid; for all people will walk every one i the name of his God."

We are in the midst of one of the most terrible period of hysterical fear that the world has ever experienced.

Already the false prophets of doom have begun to pre dict the end of the United Nations as a way to peace. S far it has done a mighty task and it has offered the onl hope for peace possible under a war-cursed state of in ternational anarchy. As a rule people are impatient o results that call for time and effort.

Peace is something that has to be waged like war i waged — by hard effort and costly sacrifices. No wishfu thinking or bleating against war will prevent war. Th only way to get rid of an enemy is to make a friend o him.

If Communism is our deadly enemy, how are we to ge rid of it? By making converts from Communism to de mocracy, or better still to the whole Christian way of life

There is a professor in Boston University School o Theology who has actually converted four open an avowed Communists to Christianity recently. One of th converts wants now to become a Christian minister.

This professor did not make these converts by exposing the prospects to the F. B. I. or to the U. S. Senate or an Congressional committee of investigation. He went t the Communists with sympathy and friendliness and posi tively presented his own Christian gospel in a way the could understand.

In my opinion this kind of effort would work even in Washington or Moscow. Once there was a great campaigner for Christ by the name of Paul. He went to Rome and was jailed for being a Christian. He was chained to guards and converted them as fast as the guard was changed. There might be something in this to suggest a form of evangelism with which we are not too familiar.

Carnage In Colombia

GEORGE P. HOWARD

"We give you seventy-two hours in which to decide," as the ultimatum the police gave every Protestant family Santa Bárbara, Province of Antioquia, Colombia. Seventy two hours in which to go to the parish priest's house and sign a document renouncing Protestantism and accepting Catholicism. If you don't, we will not be responsible for what will happen."

SOME of the Protestant men fled to the mountains. Most of them waited calmly for whatever was to happen. Not one recanted his Protestant faith. At the end of the period, all were arrested and thrown into police dungeons. On election day (November 27, 1949) they were led out and made to vote for the Conservative Catholic candidate, Laureano Gomez.

"Sunday the 19th of March," writes Miss Frances Hitchcock, a Presbyterian missionary in Colombia, "we were just singing our last hymn in Sunday school when I heard quite a noise and looked up . . . to see four national police with four guns pointing at us." This little woman, who has spent decades teaching school in the small towns of the Colombia she loves, then goes on to describe the brutal attack of these men. "They struck at the children right and left with the butts of their guns and finally cleared the room. . . . One of the police, seeing the children disappear, fired at them but fortunately hit no one. . . . The one in command of the police stood outside and insulted us saying that we had come to corrupt the people with false religion." A shambles was made of the school room, books and Bibles were destroyed. As the missionaries living quarters were being ransacked and destroyed, one of the men found a man's picture. "He looks like an Evangelical," he cried out and was about to smash the picture, when Miss Hitchcock said: "That is the photograph of my father who died a few years ago." "For some reason," she says, "he put the picture down and left it there."

AFTER twenty-five years in the town of Dabeiba, the Presbyterians had several hundred members and a little church of which they were justly proud. A resident missionary and a national pastor are in charge. One evening the mayor and four men were seen to leave the house of the parish priest, and while the former watched, the latter laid eight sticks of dynamite at intervals of fifteen minutes and demolished the whole front of the church. "We will next blow up the manse," was the message they sent the Protestants, "then the school, and so drive out the liberal heretics." When the missionary and pastor called upon the mayor next day to lay a formal protest before him, he blandly informed them that he had telegraphed to Bogotá reporting that a group of Communists had come from Medellin and that it was they who had blown up the church building.

In Santa Elena the majority of the town is Protestant. Police came and carried off all the men of that faith. When the women demanded to know why their men were being carried off, the answer came from the leader: "You think their crime is not very serious? The Catholic Church is empty. These men are destroying the village which is rapidly becoming Protestant and Communist." They entered the chapel and destroyed Bibles and hymn books.

But why continue. These stories, amply documented and vouched for, can be duplicated in nearly every rural community of Colombia. "Our rural work has been almost wiped out," said a missionary to me when I was in that country a few months ago. The country people and peon class have been kept in a pitifully illiterate and backward condition, and it is in the country districts where the Conservatives are strong. The larger cities and industrial centers are Liberal. When the liberal leader, Gaitán, was assassinated in the capital city, Bogotá, in April 1948, the indignant metropolitan masses destroyed fifteen Roman Catholic churches and convents, as well as the Archbishop's palace and the mansion of the Papal Nuncio.

PERU and Colombia have been, since colonial days, strongholds of priestly intolerance. Peru has been somewhat liberalized by the irresistible influx of foreign and modern influences. But large sections of Colombia, tucked away behind almost impassable mountain ranges, which divide the country into distinctive and isolated regions, have not yet outgrown feudal conditions and ideas. Both of these countries and Mexico were bound more closely to Spain, culturally and spiritually, even after achieving independence, than any of the other Latin American countries. Argentina, for instance, swung into the orbit of France. Proximity to Spain meant that the influence of the Roman Catholic Church was strong. The clergy that filled the parishes and monasteries were suckled at the breast of Spanish intolerance. Mexico has broken away from that domination, though Spain's clerical finger-prints are still evident upon her body politic. But Peru and very especially Colombia, in this "enlightened century," are still poisoned by the shocking fruits of illiteracy and obscurantism, in spite of a cultural and liberal minority that is the peer of that of any other country.

The army is predominantly liberal, but paralyzed by a deep respect for authority and the instinct of implicit and blind obedience inculcated in it by its German trainers. When the slaughter of liberals began, days and weeks went by while generals and colonels tried to decide what to do: rebel or obey. In the meantime, the Conservative clique that is running things assigned all strongly liberal generals to jungle frontier posts. Those who refused to practically expatriate themselves in this way, were immediately put on the retired list.

And what about Laureano Gomez? He is the most uninhibited fanatic on the political stage of South America. His reactions have always been violent. He knows no half-way measures. He early revealed his tendency toward violent phobias as a university student. When Theodore Roosevelt engineered the revolution which lopped off Panamá from Colombia, Gomez developed a

hatred of the United States which has never weakened and is seldom hidden. He is more Roman Catholic than the Pope, for he hurled bitter recriminations against the Vatican for drawing up a Concordat with a liberal government that was then in office. He is committed body and soul to the policy of bringing South America nearer to Spain and Spanish culture. Whenever he has had to flee from his country, which has been fairly often, he has always headed for Spain. Each time he has returned better schooled in the fascist methods and principles which predominate in Franco's Spain. He has twice been decorated by Franco. It is reported that hundreds of *falangista* agents and organizers, disguised as priests and monks, have entered the country in recent months. Colombia is an advance bridge-head for Spanish fascism.

Goméz and his clerical henchmen have formed their own private army: the federal or national police force. During the 1948 riots in Bogotá the under-paid and poorly organized police, strong in their liberal sympathies, looked on while looters and incendiaries had their way. But since then a British police expert, Sir Douglas Gordon, who had organized the police force of India, was contracted to organize a non-political police force for Bogotá. But six hundred of his men who were not of the ruling party's politics, were dropped and the two thousand men whic he reported would be ample to police the capital and su rounding country, have been increased to four thousan Thugs, cut-throats and thieves, all over the country, hav been released from jail, given a uniform, a gun and a jo with good pay on the police force, or what is now th Conservative-clerical army: an army, as a Colombia friend put it, "of uniformed assassins."

THE Roman Catholic Church in this country raises it cry to high heaven when some of its representative are persecuted behind the iron curtain. But why is it silen when these same things are done to Protestants and other in those countries where it is politically strong? Is wron only wrong when it is done to the Roman Church? Wha Communists are supposed to be doing to the Roman Cath olic Church, that church is encouraging others to do t those who are dissidents from the Roman faith. In n area of the world is there more religious persecution tha in some of the countries with whom we are supposed to b cultivating a good neighbor policy.

While in Bogotá recently I listened to a lecture by priest on the subject: "Catholic Origins of the Unite Nations Declaration of the Rights of Man." Shades o Machiavelli!

The Church Of Christ In Mozambique

JULIAN S. REA

SOME people can not understand how mission groups, if seriously Christian, can overlap in their efforts and seemingly introduce the old denominational strifes and competition into a virgin field like Africa. A sympathetic study of beginnings will fill a conscientious home Christian with regret and at the same time with admiration. The regret will be that the beginnings of the pioneers had to be so haphazard because of lack of support from home; the admiration, at their indomitable courage. Here are the facts for our field.

British Anglicans blazed the trail and were almost exhausted by the climate, Roman Catholic persecution, and national jealousies, when the American Board missionary from Natal came to spy out the land. The Anglicans gladly offered a mission site, of which they possessed a more plentiful supply than missionaries. Ardent Free Methodists next sought to bring love and enlightenment. Both lonely outposts welcomed them and helped them lay out a new station, now abandoned because it is just at the back door of the other two, but then weary donkey-hours away. Later most of the American Board missionaries were withdrawn to the highlands of Rhodesia, largely for health reasons. But Dr. Richards did not go, and Bishop Taylor, by agreement, took over in the name of The Methodist Church. They helped each other when well, nursed each other when ill, and earnestly prayed for the success of the work. Could they have found more to help they would have welcomed other missions, so great was the task, so unable were they to occupy and expand as they wished.

That is the story of Inhambane. At Lourenco Marques, with the Swiss Presbyterians, the Anglicans, the Holiness, British Methodist, Scandinavian Baptist and others, it wa more or less the same story. Some missions, like th Church of the Nazarene came in following converts, re turned from the great gathering of the tribes in the mine of Johannesburg.

Always we have made their mission stations our homes Even missionaries from another denomination and of a different nationality have done things for us that you would hardly ask of kith and kin. We have, as Meth odists, received groups of Christians to shepherd from the Wesleyans, sold or given mission headquarters to th Swiss and to the Nazarenes. Still, serious united effor did not start until 1929 when there was a concerted effor on the part of some unfriendly government officials t practically destroy Protestant missions, which were ther quite the dominant religious force among the African peo ple of this colony.

A strong united front with a well organized joint pro test, and endless prayer brought results and weldec the groups together as nothing else could have done. An nual missionary conferences were organized and a semi official body set up to control inter-mission activities anc relations. Kambini Central Training School, as just one example, has been entrusted with the responsibility o training leaders for every one of the larger missionary groups. Closer working relations necessitated a stronger organization, so the Christian Council of Mozambique was set up with delegated powers. Co-operative projects began to multiply in boys and girls club work, in teacher training, Bible training, nurses training; in city work, in agriculture, temperance rallies, evangelistic effort, adult

ucation, literature, Sunday schools, etc. Not only mis-onaries, but African leaders were drawn into the various nemes and committees.

Two joint evangelistic efforts in new fields began to use e name Church of Christ. So, as with all the other oves from the earliest days, necessity demanded that the frican Protestant leaders of the colony meet to study ture needs and tendencies. Kambini invited them to eet in the beautiful Keys Memorial Church. At least ne missionary came with each denominational delegation, ut it was predominately an African conference with the ev. Gideon Jamella, pastor at Kambini and teacher in e theological school, as host.

An African pastor who had been to Amsterdam brought report which was listened to politely. But to these men ambini was far more significant in portent than Am-erdam. They had no powers to legislate, but they willed to being a single church and unity of effort such as we ave only dreamed of before. Few are highly educated. Only a few have been out of the colony for education. Some know only their African language, while others have two European languages as well. One of the women is fluent in French, Portuguese and Xangaan (her own language) and gets along well in several others. She had recently returned from deputation work in Switzerland. Even those with less education have a native dignity and personal piety that adds more to a conference of that kind and means more to the contemplated church than formal education.

Pray for them and rejoice with us as these various missions, born at such cost and so long supported by a comparative minority of sacrificial home-Christians, move on into a new day under a new name — not Methodist or Presbyterian, not American or Swiss, but *Christ's,* for there is no other name given under Heaven whereby Africa can be saved. And Africa seeks salvation more than power, more than wealth, more than the much talked of but so long withheld freedoms. Africa seeks salvation through Jesus Christ!

They Are Learning To Read In Liberia

FRANK C. LAUBACH

Two years ago our party spent a month in Liberia mak-ng lessons in ten languages. These lessons have all been rinted in large quantities at the expense of the govern-nent.

When we returned to Liberia recently to join in cele-rating the grand opening of the literacy campaign, His Excellency, the President of Liberia, had issued a proc-amation, which we found posted all over Monrovia:

"I, William V. S. Tubman, President of the Republic f Liberia, do hereby proclaim an All-Out Literacy Cam-aign Drive, under the auspices of the Department of ublic Instruction and the Committee of Reference and ounsel of The Liberia Missions, beginning February 4, 1950. I call upon all civic, educational and religious nstitutions, all officials of the Government, all Paramount nd Clan Chiefs, all citizens of the Republic to co-operate n this Drive, thereby contributing to the universal effort f reducing the percentage of illiteracy in the Country."

THE morning after our arrival we visited the president. He assured us that he is personally back of this ampaign, and that he is depending upon missions to romote it. Miss Norma Bloomquist, a Lutheran mis-ionary, was selected to co-ordinate all mission and gov-ernment literacy work. The president calls her "General Bloomquist." He depends on her and treats her as if she were a cabinet officer.

Nowhere in our work have I found better co-operation between government and all missions, Protestant and Catholic alike, than there is in Liberia. The government has handed the task of teaching illiterates over to the mis-sions and every missionary accepted the challenge.

Missionaries came in from every corner of Liberia to attend the conference. Karl Ramstrand of the Swedish Pentecostal Mission, walked 270 miles in five days to reach Monrovia. Jennie Davis, a Liberian Bible woman, walked for eleven days to get there. Eleven days through the jungle! All in all 143 missionaries and Liberians registered for the conference, held at the College of West Africa.

The first evening of the conference, Dr. Maurice Hohfeld told them why missionaries should use and understand the native languages perfectly. Phillip Gray, our artist, explained how we labor to associate the shape of the letters in our lessons with meaning so that the sound can be learned very quickly. I told them of the resolution which the Foreign Missions Conference had made, at their Annual Meeting in Buck Hill Falls, Pa., just the week before. It's a resolution to thrill the hearts of all who see the possibilities of evangelism in literacy:

TO ask every mission board to train able workers in the new arts of literacy, so that they can teach every missionary in the denomination how to train native Christians to use "Each One Teach One and Win One,"

— to train missionaries and nationals to write more fascinatingly, and with easy words, so they in turn can train nationals to write Christian literature,

— to obtain from mission boards and other sources the increasing support necessary to take advantage of the opportunities to fight ignorance with literacy campaigns, and to supply eager minds with Christian literature.

Unfortunately most of the easy reading matter in any language at present is doubtful or bad. I shut my eyes in agony as I look at books and magazines in railway stations. Are we helping the multitudes to read that? We Christians have allowed evil to capture the field of plain writing. The Communists are capturing multitudes in Asia with easy reading matter, with slogans, placards, songs and pamphlets, all aimed at the masses.

We must and we will correct this mistake. Our plan is to train outgoing missionaries and nationals in simple writing, so that this whole business of producing literature will be improved at the source.

Library of the
UNION THEOLOGICAL SEMINARY
New York

The Maine Conference

Elwin L. Wilson

The 126th annual session of the Maine Conference was convened in the Foss Street Church in Biddeford, on Wednesday evening, May 3rd, at seven o'clock, for the service of Holy Communion and the Memorial Address. Bishop John Wesley Lord convened the conference and presided at the communion service, assisted by the pastor of the host church, Edward F. Allen, and the three district superintendents, Chauncey D. Wentworth, Lester L. Boobar, and Louis S. Staples. Lawrence D. Porter, pastor of People's Church, South Portland, delivered the memorial address after the roll call of members and wives or widows of members who were deceased during the year. Members who died in the active relation were John Edwards, Alexander H. Graham, and Chester B. Oliver. From those in the retired relation were Dwight F. Faulkner, Ambrose B. McAlister, John M. Palmer, George P. Sparks, and Cassius C. Whidden. Wives of ministers were Mrs. Earle Hubbard and Mrs. Jesse Kenderdine, while widows were Mrs. Walter H. Cass and Mrs. D. B. Phelan.

Morning devotions on Thursday and Friday were conducted by Bernard M. Hanninger of the Chestnut Street Church in Portland, and on Saturday morning Dr. Allan Knight Chalmers of Boston was the speaker, using as his subject, "Seeing the Visible."

The composite report of the district superintendents was given during the Thursday morning business session by Lester L. Boobar, superintendent of Portland District.

The luncheon of the Woman's Society of Christian Service was held Thursday noon in the Universalist Church, and at two o'clock their meeting was held in the conference church. Mrs. Galen Goodwin of Brewer, president of the conference society, presided. Mrs. Harold R. Yates of Rumford led the worship period. Mrs. John W. Warren of Watertown, N.Y., jurisdictional secretary of Spiritual Life, spoke on "Growing Spiritually."

Dr. Allan Knight Chalmers spoke at the Inspirational Hour at 4 p.m. on Thursday and Friday, his theme being, "That Revolutionary — Christ," and the two topics being, "Our Burden of Carefulness" and "Where There Is Trouble." Dr. Chalmers also spoke at the Boston University Banquet on Thursday night.

The local Saco-Lowell Glee Club, a men's chorus, presented a musical entertainment of high quality on Thursday evening in the Foss Street Church.

Three special luncheons were held Friday noon, the Veterans of the Cross luncheon at Siloam Hall, South Biddeford, the Bureau of Sessions luncheon at Eaton's Restaurant, and the Rural Church luncheon in Christ Church. Bishop Lord addressed the last on "The New Hampshire Project in Rural Work."

A recognition service for retired ministers, and an anniversary of the Board of Conference Claimants were held on Friday evening. Raymond L. Hart, a member of the conference and chaplain of the Veterans Administration at Togus, Maine, gave a glowing tribute to the retired men. Anniversary speakers were Charles L. Calkins of the Board of Pensions, Chicago, and Harold C. Metzner of Providence, R.I., a former member of the Maine Conference.

Before the close of the morning business session on Saturday, Bishop Lord gave the address to the entering class. Robert Howe Plummer was received on trial, and Harold J. Rowley, Gilbert Y. Taverner, and Walter R. Towle into full connection.

The luncheon of the Ministers' Wives' Association was held in Christ Church Saturday noon. Mrs. Dorothy Clarke Wilson, who arrived from her trip to India on Monday, showed Kodachrome slides taken on her trip.

Three banquets were held on Saturday evening. The Methodist Youth Fellowship met in the Methodist church in Saco, with all available space filled. The Young Adult Banquet was held in the host church, with "Pat" McConnell of Boston giving the address. The Layman's Banquet in Pepperell Hall was presided over by Lowell E. Bailey, conference lay leader. Dr. J. Edgar Washabaugh spoke on the Methodist Publishing House under the title, "The Miracle of Methodism."

On Saturday afternoon a tea was held in honor of Mrs. John Wesley Lord at the home of Mrs. Earl Fenderson in Saco. Mrs. Lord was presented with sheets and blankets from local industries.

During Saturday evening a panel discussion was held in the conference church. Miss Margaret Currie of Saco was the presiding officer. On her panel were Herbert F. Aldrich, Bernard M. Hanninger, Mrs. Alfred H. Ives of Bath, and Prof. Fred P. Loring of Orono. They discussed evangelism, religious education, the W.S.C.S., and lay activities respectively. There was a question and answer period.

At 9 a.m. on Sunday the annual Love Feast was held in the host church, Dr. Guy Wilson presiding. Bishop Lord preached at the morning service in Central Theater to a congregation of 1300 or more. The offering for Conference Claimants amounted to $588.50.

At the ordination service in the afternoon Lawrence E. Cole and Arthur B. Squires were ordained deacons by Bishop Lord. Elders who received ordination were: Barbara E. Chandler, Gertrude G. Harris, Gilbert Y. Taverner, and Walter R. Towle.

Four conference members retired this year: Jesse Kenderdine, Fred M. Staples, Frank Williamson, and Forrest L. Littlefield. Ro H. Burgess was granted voluntary location.

A final session of the conference was hel Sunday evening with Dr. Frederick Meel pastor of Old South Church, Boston, an formerly a pastor in Biddeford, as the speake

Many in attendance felt that it had bee an unusually helpful conference, with a spir of harmony, brotherliness, hope, and courag pervading it all in a marked degree. Th speakers brought guidance and encourage ment, and conference members went thei ways feeling that they face a great task, an have at their disposal the vast resources o God.

Augusta District

C. D. Wentworth, District Superintendent

Augusta	A. G. Christophe
Bath, Beacon Street and Robinhood	M. A. Gordo
Bath, Wesley and West Bath	C. C. Sargen
Belfast, Northport and Searsmont	J. C. Collin
Boothbay Harbor	David Hickland
Camden and Rockport	J. G. P. Sherburn
Corinna and Stetson	W. E. Conklin
Damariscotta	To be supplie
Dexter and Ripley	S. A. Bowman
East Boothbay	F. L. Littlefield
Fairfield, Benton, Clinton and Fairfield Center	To be supplied
Farmington	H. L. Wilbe
Friendship and Cushing	Kathleen Wee
Gardiner	R. W. Brow
Hallowell and East Pittston	A. B. Squire
Hartland and St. Albans	B. E. Chandle
Kents Hill and Readfield	To be supplie
Livermore	C. F. Petric
Livermore Falls and East Livermore	F. L. Nile
Madison	K. L. Strout
Monmouth (Fed.) and East Monmouth	J. E. LeMaster
Mt. Vernon (Fed.) and North Vienna	Edith F. Porter
New Harbor, Pemaquid and Round Pond	M. H. Snow
Newport, Detroit and Palmyra	H. S. Hughe
New Sharon (Fed.) and Mercer	C. R. Duncan
North Vassalboro and East Vassalboro	A. S. Thurber
North Waldoboro and Orff's Corner	Mrs. Alice T. Hart
Oakland and Sidney	N. D. Newman
Phillips	N. C. Young
Randolph and Chelsea	Howard Benson
Richmond, Dresden Mills and South Dresden	W. T. Bennett
Rockland	A. G. Hempstead
Searsport	To be supplied
Sheepscot (Fed.)	H. S. Craig
Skowhegan and North Anson	C. L. Kinney
Solon (Fed.)	F. B. Allan, Jr.
Southport	W. P. Holman
South Thomaston	To be supplied

ruce Head — To be supplied
ong — R. S. Graffam
aomaston (Fed.) — H. F. Leach
nion — C. S. Mitchell
nity, Dixmont and North Dixmont — To be supplied
aldoboro, Dutch Neck, West Waldoboro and Winslow's Mills — P. G. Palmer
aterville — To be supplied
ayne (Fed.) and North Wayne — W. E. Mesler
ilton and North Jay (Fed.) — F. F. Fowle
indsor — To be supplied
inthrop and East Readfield — G. W. H. Buzza

Bangor District

L. S. Staples, District Superintendent

angor, First and Alton — W. R. Wright
angor, Grace — R. J. Barron
angor, West — R. J. Barron
ar Harbor — To be supplied
rewer — E. C. Dartnell
ownville Junction — Richard Arnold
ucksport, East Bucksport, No. Bucksport and Orland — To be supplied
alais:
Knight Memorial, First and Wesley — Ernest Heywood
aribou and Washburn — V. P. Musk
astine (Fed.) — To be supplied
olumbia Falls, Addison and Columbia — To be supplied
utler — To be supplied
anforth, Eaton and Weston — To be supplied
over-Foxcroft and Atkinson — R. B. Fowler
ast Corinth and Corinth — R. S. Smith
aston, Easton Center and Mars Hill — V. W. Vincent
astport — To be supplied
ddington — M. A. Carter
llsworth and Morgan's Bay — H. P. Taylor
ort Fairfield (Fed.) — J. H. Olsen
reenville Junction and Shirley — To be supplied
uilford — H. H. Hamlin
ampden Highlands and Nealley's Corner — R. J. Barron, Jr.
arrington and West Harrington — E. W. Bigelow
odgdon and Linneus — To be supplied
oulton and Smyrna Mills — H. A. Grant
owland — George Budd
ingman — To be supplied
imestone and Caswell — Kenneth Cook
incoln and Mattawamkeag — George Budd
achias and Jacksonville — To be supplied
illbridge (Fed.) and Wyman — To be supplied
ilo — C. B. Carmichel
onticello — To be supplied
orth Perry — To be supplied
orth Sullivan, Ashville, East Sullivan, Franklin, Gouldsboro, Prospect Harbor and Sorrento, Mrs. Margaret K. Henrichsen
ld Town and Stillwater (Fed.) — Guy Wilson
Orono — E. L. Wilson
Orrington, Orrington Center and South Orrington — A. B. Currier
Patten, Moro and Mt. Chase — W. M. McLaughlin
Pembroke, South Robbinston and West Pembroke — L. E. Cole
Presque Isle and Mapleton — R. W. Moody
Sangerville (Fed.) — G. J. Volz
South Brooksville, Cape Rosier and Penobscot — To be supplied
South Penobscot, North Brooksville and West Penobscot — To be supplied
Stonington and South Deer Isle — D. K. Almon
Surry and Trenton — To be supplied
Swan's Island — To be supplied
Vanceboro — A. E. Standish
West Lubec — To be supplied
West Tremont (Fed.) — S. T. Hemberger
Whiting (Fed.) — H. L. Wass
Winterport and Ellingwood Corner — F. C. Hawes
Woodland and Alexander — H. J. Rowley

Portland District

L. L. Boobar, District Superintendent

Auburn — L. W. Howland
Berlin, N.H., Mt. Forist and Berlin, Sweden Street — J. W. Barr
Berwick — D. H. McMahon
Bethel — To be supplied
Biddeford and South Biddeford — E. F. Allen
Bridgton — Fergus Lea
Brunswick and Lisbon Falls — M. G. Plummer
Cape Porpoise — G. C. Milliken
Chebeague Island — To be supplied
Conway, N.H. and Center Conway, N.H. — To be supplied
Cornish (Fed.) and West Baldwin — E. R. Hawkes
Eliot — E. N. Hubbard
Fryeburg Harbor — To be supplied
Goodwin's Mills — J. E. Clancy
Gorham, School St. and Gorham, North St. — L. H. Beckford
Gorham, N. H. — To be supplied
Hiram (Fed.) — C. B. Rodway
Kennebunk and West Kennebunk — W. L. Lyon
Kezar Falls — H. O. Megert
Kittery — A. G. Davis
Lewiston and North Auburn — N. L. Porter
Lisbon (Fed.) — J. B. Shaw
Mechanic Falls, Minot and Empire — To be supplied
Naples — Gertrude G. Harris
Newfield — F. M. Staples
North Pownal — J. B. Shaw
North Sebago — To be supplied
North Yarmouth — To be supplied
Norway, South Paris and Bolster's Mills — B. F. Wentworth
Ogunquit — J. R. Howse
Old Orchard Beach — H. F. Aldrich
Orr's Island and Bailey Island — J. E. Herrick
Portland, Chestnut Street — B. M. Hanninger
Portland, Clark Memorial — H. T. Smith
Portland, Congress Street and Cape Elizabeth — E. C. Flood
Portland, Italian — T. M. Caliandro
Portland, Long Island — W. H. Stewart
Portland, Peak's Island — Joseph Griffiths
Portland, Washington Avenue and West Cumberland — M. S. Conant
Rumford — H. R. Yates
Rumford Center — To be supplied
Saco — A. H. Ives
Sanford — J. M. Clare
South Berwick (Fed.) — To be supplied
South Eliot — H. S. Thomas
South Portland, Elm Street and Buxton — P. H. Lush
South Portland, First — George Holgate
South Portland, People's and Cumberland — L. D. Porter
South Portland, Thornton Heights — S. D. Malouf
South Waterford (Fed.) — W. I. Bull
Sweden (Community) — W. I. Monroe, Jr.
Westbrook — D. R. Hickland
West Scarboro — Esther A. Haskard
York Village — R. H. Plummer

Special Appointments With Annuity Claim

G. D. Moores, executive secretary of Education and Missions.
Charles Parkin, director of Pension and Camp Fund.

With Annuity Claim upon a General Board, Institution, or Agency

E. F. Tewksbury, assistant secretary in charge of Missionary Education of Adults, Interboard Committee on Missionary Education.

Without Annuity Claim

Joseph D' Alfonso, professor in Bates College.
R. L. Hart, civilian chaplain, Veterans Administration.
C. H. Osborne, chaplain and associate professor of Religion, Colby College.
G. V. Shedd, general secretary, Lord's Day League of New England.

Sabbatical Leave

E. E. Brewster.

Supernumerary Relation

J. E. Herrick, Ray Stevenson

Deaconess Aappointments

H. Louise Perry, Sabbatical Leave.
Edith F. Porter, supply pastor, Mt. Vernon.
Margaret L. Stimson, director of Christian Education, High Street Church, Auburn.

Left Without Appointment to Attend School

G. Y. Taverner, S. W. Thomas, W. R. Towle

Troy Annual Conference

H. Elliott Chaffee

The one hundred-eighteenth session of the Troy Annual Conference, the eleventh since union, met in the Trinity Church, Albany, New York, May 3-7. Bishop G. Bromley Oxnam presided and Dr. Hobart F. Goewey was the pastor-host. Trinity Church with its magnificent appointments offered every convenience to conference members and guests, while neighboring Methodist churches gave generous assistance in providing for occasional meetings and banquets.

The Rev. Tarrence F. Ogden of the Trinity Methodist Church, Schenectady, necrologist, gave the annual memorial address on Wednesday night. Appropriate notice was made of the following ministers who had died during the year: Chester A. Finch, Fred Clarke, John M. Harris, Rollin E. Jenkins, Franklin W. Worden, Roscoe D. Tarbox, Royal B. Fishbeck, Thomas H. Cresey, and supply pastor, Miss Margaret V. Coleman.

The Rev. Allen E. Claxton, pastor of the Broadway Temple — Washington Heights Methodist Church, New York City, conducted the morning services of worship. Other special speakers included: Bishop J. Waskom Pickett, Delhi, India; Bishop Alexander P. Shaw, Baltimore, Maryland; Dr. William Lloyd Imes, director of adult and social education of the New York Council of Churches; the Rev. Alfred J. Higgins, retired, Kinderhook, New York; the Rev. Howard L. Stimmel, pastor of the First Methodist Church, Plattsburg, New York; Mr. Bradshaw Mintener, vice-president and general counsel, Pillsbury Mills, and lay leader of the Minnesota Conference, Minneapolis, Minnesota; Dr. Emory S. Bucke, editor, ZIONS HERALD, Boston; Dr. Roy L. Smith, publishing agent of The Methodist Church; and the Rev. C. Walter Kessler, pastor of the Fremont Street Methodist Church, Gloversville, New York.

Personal notations: Received on Trial: Leon M. Adkins, Jr., James Borden, William A. Groshans, Charles J. Warner, James Cox, William H. Bailey, Frank Mitchinson.

Ordained as deacons: E. Lincoln Bigelow, Charles Keith Mills, Mrs. Evelyn Towle; and ordained as elders: Frank B. Brandon, Jr., Donald Alton Brushett, James Frederick Day, Paul Chester Hoyt, Gordon Leslie Lippitt.

During the year Philip H. Oxnam was transferred in from the New England Conference. During the same period the following were transferred out: N. Harlan Scott to the New York Conference, Robert S. Moore to the Detroit Conference, George H. Curtis to the New York East Conference, C. F. Fugate to the Southern California-Arizona Conference, L. H. Olson to the Ohio Conference, A. A. Pierce to the New York East Conference, H. D. Wright to the Detroit Conference, and Leon M. Adkins to the Central New York Conference.

L. R. Staply was selected conference secretary to succed M. M. Lavery, resigned. Mr. Lavery had been long on the secretarial staff, serving as chief for the past four years.

After serving for eleven years as conference lay leader with conspicuous sagacity, skill, and devotion, Mr. Frank Ryder, Cobleskill, New York, declined to continue in this office. He was succeeded by David E. Greelis of Watervliet, New York.

In an unusual and forward looking action, the conference appropriated $500. to continue the study of the possibility of founding and financing an area newspaper (weekly). Cautiously, but approvingly, it kept open the door looking to the development of a great conference recreation and study center at Skye Farm, near Warrensburg, New York.

With reports incomplete at this writing, the conference statistician, Howard M. Hills, anticipates final satisfactory totals in all major items with a marked increase indicated in week day religious school enrollment. The treasurer, Mr. Neil Benway, reported gross receipts on apportionments and accepted benevolences of $304,287. $182,301 was received on accepted benevolences, an increase of over $12,000.

By an odd quirk, the appointments leave two of the leading churches, both in Albany, "to be supplied." The conference church, Trinity, finds itself without a pastor to succeed the Rev. Hobart F. Goewey, who goes to the First Methodist in Burlington, Vermont. In like fashion, Calvary is temporarily without a pastor as J. E. Carothers follows Leon Adkins at First Church, Schenectady. Involved in these significant changes is David Reid who goes to St. Marks in Troy after seventeen years in Burlington, and Leon Adkins who leaves the conference to go to the University Church, Syracuse, New York.

The Rev. H. L. Stimmel was chosen necrologist for next year, with the Rev. M. G. Stone as alternate. The 1951 session will meet in Saratoga Springs, New York.

Albany District

F. W. Bevan, District Superintendent

Albany: Calvary	To be supplied
First	T. R. Bundy
Grace	J. H. Steinkraus
McKownville	R. J. Williams
Pine Grove	J. E. McIntyre
St. Luke's	J. S. Greene
Trinity	To be supplied
Alplaus and Rexford	H. S. Robers
Ames and Sprout Brook	P. C. Hoyt
Amsterdam, First	D. D. Brox
Forest Avenue	F. S. Kline
Barnerville	To be supplied
Broadalbin	M. W. Baker
Canajoharie	C. D. Schwartz
Castleton and Brookview	Daniel Partridge, Jr
Center Glenville	To be supplied
Central Bridge and Grosvenors Corners	J. C. Wilson
Clarksville and Reidsville	H. J. Steeves
Cobleskill	D. D. Russell
Delanson and Burtonsville	R. B. Severance
Delmar	A. P. White
East Green Bush	Paul Thomas
Esperance and Sloansville	Bristol Chatterton
Fonda and Fultonville	H. J. White
Fort Hunter	To be supplied
Fort Johnson	A. M. Brockway
Fort Plain, Freys Bush and Nelliston	A. T. Strobel
Gallupville, West Berne and West Township	O. B. Scouten
Garoga	Mrs. H. G. Pettingill
Ephratah	H. G. Pettingill
North Bush	To be supplied
Gloversville: First	H. L. Luerich
Freemont Street	C. W. Kessler
North Main Street	Lawrence Larrowe
Hagaman	To be supplied
Hyndsville, Dorloo and Mineral Springs	E. A. Hannay
Johnstown	F. J. Reid

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Niverville — J. E. Bayley
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d Chatham and
Malden Bridge — J. G. Robinson
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Broadway — L. E. Barker
First — A. H. Landmesser
chmondville, West Richmondville and
Warnerville — G. F. Bristol
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Eastern Parkway — W. J. Whitney
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Stanford — P. W. Ward
Trinity — T. F. Ogden
Union Street — W. S. Boehne
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Sharon — G. W. Swart
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Lake Pleasant — F. B. Grim
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Burlington District

H. W. Buckland, District Superintendent

Bakersfield — Merrill D. Powers
Barnard, Bethel Gilead, Bethel Lympus and
Woodstock — To be supplied
Barre — E. H. Martin
Barton and
Glover (Union) — Doris Hartman
Benson (Fed.) — Helen Lyman
Bloomfield — To be supplied
Bradford and
Waits River — B. M. Smith
Brandon and
Pittsford — J. O. Long
Bristol (Fed.) — A. J. Cambridge
Burlington — H. F. Goewey
Cabot (Fed.) and
Marshfield (Fed.) — E. A. Ahokas
Cambridge (Fed.) — R. J. Harding
Castleton — O. C. Johnson
Chelsea (Fed.) and
West Hill — Burnham Waldo
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Gaysville — A. R. Brown
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East Barnard — F. B. Spyke

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Waterbury A. B. Perry
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L. B. Main, District Superintendent

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Ballston Spa H. T. Sharpe
Bloomingdale, Vermontville and Merrillsville To be supplied
Bolton Landing and Lake George M. F. Kelley
Burnt Hills G. R. Bailey
Champlain, Rouses Point and Perrys Mills William Malpass
Chazy and West Chazy O. G. Wilson
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Crown Point and Chilson To be supplied
Dannemora and Lyon Mountain W. J. Barber
Ellenburg Depot, Ellenburg Center and Ellenburg John C. Cox
Essex (Fed.) and Whallonsburg R. I. Howland
Fort Ann and West Fort Ann H. A. Stuart
Fort Edward and Sanfords Ridge S. H. Evans
Galway Royal Filkins
Gansevoort, Wilton, South Wilton and Gurn Springs L. A. White
Glens Falls W. J. Benedict
Greenfield Center, South Corinth and Porter Corners J. N. Bennett
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Long Lake J. F. Norton
Mooers, Mooers Forks and Sciota To be supplied
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Newcomb and Tahawus A. F. Bain
North Creek, North River and Olmsteadville F. G. Hinnett
North Hudson To be supplied
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Saranac Lake N. M. Moss
Saratoga Springs Paul Hydon
Schroon Lake (Fed.) F. Errington
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Averill Park and Hoags Corners P. H. Oxnar
Bellows Falls (Vt.) (Fed.) G. D. Cottl
Bennington (Vt.) F. W. Voge
Berlin and Stephentown (Fed.) Kenneth Wai
Bondsville (Vt.) To be supplie
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indsor (Vt.) — E. R. King

ecial Appointments With Annuity Claim

erman McKay, executive secretary, Troy Conference Boards of Education and Missions.

T. Schulmaier, dean, Vermont Junior College, Montpelier, Vt.

Without Annuity Claim

. C. Ackley, president, Green Mountain Junior College.

C. Bennett, instructor in mathematics, Syracuse University.

P. Bogue, executive secretary, American Association of Junior Colleges.

I. E. Chaffee, assistant to the president, Green Mountain Junior College.

. A. Curtis, chaplain, U. S. Navy.

V. R. Hill, chaplain, Clinton Prison, Dannemore.

. B. Holmes, professor, Green Mountain Junior College.

. J. Honeywell, editor, *The Military Chaplain.*

. O. Hoppe, chaplain, Army of the United States.

H. R. Houghton, pastor, Deerfield Community Church, Deerfield, Mass.

dwin Lewis, professor of systematic theology, Drew University.

. M. McConnell, professor, Boston University School of Theology.

. B. Maves, assistant professor of religious education, Drew University.

. H. Rickard, missionary to Japan.

. A. Shippey, director of research and surveys, Department of City Work, Board of Missions and Church Extension.

H. J. Smith, professor of religion, Baldwin Wallace College.

. A. Smith, assistant professor, Yale University Divinity School.

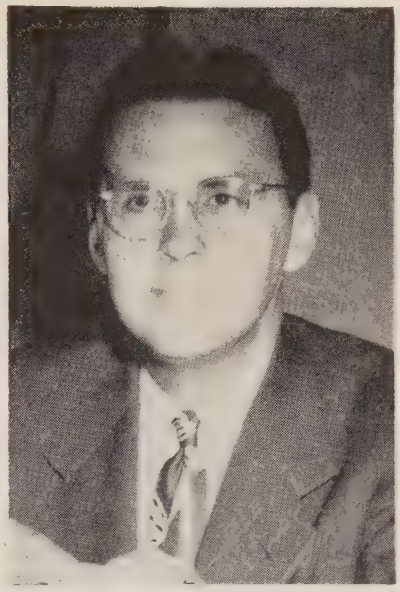
W. E. Steinkraus, instructor, Cornell College.

F. W. Terrell, chaplain, Attica Prison.

D. D. Williams, chaplain, Rensselaer Polytechnic Institute.

C. V. Winch, chaplain, Comstock Prison, Comstock, New York.

Ewing Succeeds Rupert



The Rev. Harold W. Ewing, director of the Joint Department of Christian Vocations since December 1948, has been elected by the General Board of Education meeting in Cincinnati May 1st to 4th, to head the Board's Youth Department, it has been announced by Dr. John Q. Schisler, executive secretary of the Division of the Local Church.

A member of the Northeast Ohio Conference, Mr. Ewing succeeds the Rev. Hoover Rupert, who has been director of the Youth Department since 1945.

During his term as director of the Joint Department of Christian Vocations Mr. Ewing, among other accomplishments, has assisted in establishing commissions on Christian Vocations in 84 annual conferences and has developed a body of literature for promoting the enlistment of youth and for the training of workers with youth in this field.

As director of the Youth Department Mr. Ewing with his staff of eight persons will be largely responsible for forming standards and preparing programs for the organization and work of Christian education in the local church for Methodism's one million youth.

Mr. Rupert has been appointed pastor of First Church, Jackson, Michigan. He will take over his new duties the first of June.

Before May 31st

Dollars held in World Service treasuries do not serve the world.

May 31 is the deadline for local church treasurers to send all World Service money to Conference treasurers.

Church members please pay your pledges to date.

Stanley Jones Returns To India

Dr. E. Stanley Jones, Methodist missionary and evangelist to India, flew from New York to India, April 30th to May 2nd, and will be in that country until July 1st. His itinerary includes a visit to Premier Nehru in New Delhi, conferences with the Minister of Health concerning a new sanitorium to be started in Lucknow and Sat Tal by a Christian psychiatrist, Dr. Dagmar Norell, evangelistic services in Shillong and Darjeeling, and a month's Ashram in Sat Tal.

"Shillong is a place where the ancestors of the present Christians were headhunters," says Dr. Jones. "Now these people sing beautifully the Hallelujah Chorus. . . . I am going back to my beloved India with great expectation and faith — glad to be beginning our Psychiatrical Center to help people who are upset."

Upon his return to the United States in July, Dr. Jones will spend a few days with the 50 young people who have been recruited by The Methodist Church for three years of missionary service in South America; they will be in training at Hartford Theological Seminary. This will be followed by attendance at five Ashrams in July and August; a "crusade" for the United Church in September; in October, November and December, evangelistic missions in various American cities; and in January a visit to Hawaii, Korea, and Japan; then back to India in May 1951. Meanwhile Dr. Jones is engaged in writing another of his series of devotional books.

Town And Country Convocation

Plans for Methodism's national town and country convocation in 1951 were given a big push forward by the Council of Bishops at their recent Cleveland meeting. Already heartily supporting the movement and actively sharing in preliminary planning, the bishops issued a formal call to the church to give the convocation right of way in its thinking and praying.

The convocation will be held July 21th to 23rd, 1951, in Sioux City, Ia. These dates have been chosen rather than the tentative time earlier announced in order to give the convocation the advantage of covering a week end.

"We hope," the bishops said in their call, "that all Methodists will join in prayer that this convocation may find the will of God for Methodism in its service to the rural people of the world."

PERSONS

Carmel, N.Y.—On April 29th, John Meredith Pearson was inaugurated ninth president of Drew Seminary for Young Women. Following a meeting of the board of trustees and a luncheon for parents of students, the service of inauguration was held in Smith Memorial Hall, with Bishop G. Bromley Oxnam and President Fred G. Holloway of Drew University, the principal speakers. Dr. Pearson succeeds Philip S. Watters.

Dr. E. C. McLeod, pastor of Union Methodist Church, Boston, Mass., was the speaker at an "Advance" dinner held at Harvard-Epworth Methodist Church, Cambridge, Mass., Tuesday evening, May 9th. He spoke on the subject "If We Are To Advance." The program, which was arranged by Harvard-Epworth Commission on Community and World Service, included a discussion by Miss Gladys Babcock of the Advance Specials which have been accepted by Harvard-Epworth and a sound film "From Fear To Faith." The Rev. Jackson Burns, pastor of the church, was master of ceremonies. The dinner was prepared by the men of the Fellowship for Married Couples with Mr. Ralph Tenny as chairman.

E. Stanley Jones

(Continued from Page 4)

that the three basic needs of East and West alike are: (a) an adequate goal for character, (b) a free, full life, and (c) God. He believes that Jesus in a supreme way provides the answer to these needs. He makes a distinction between religion and the Gospel. There are many religions, but one Gospel. Religion is man's search for God; the Gospel is God's search for man.

Dr. Jones has two great dreams — his "magnificant obsessions:" One is the kingdom of God in the hearts of men, all men of all nations and all colors and all classes. The other is a united Christian church. He is chairman of the Association for a United Church of America, a grassroots organization through which he hopes the denominations of American Christianity will be welded into a federal union which will eventually present a united front for the cause of Christ.

In his ceaseless effort to bring his dreams into reality, E. Stanley Jones seeks in his personal life to emulate the Christ he serves. He is a very humble man, a man of prayer and great devotion. He is a world Christian statesman, yet he says simply, "I am a Christian-in-the-making." When one hears his earnest message, one feels the impact of a personal, sincere prayer: "Thy Kingdom come on earth as it is in heaven — beginning with me."

The Rev. Burton B. Smith, one of the ministers of Hope Congregational Church, Springfield, Mass., will deliver the baccalaureate sermon at Northland College, Ashland, Wisc., on June 11th, at which time he will receive the honorary degree of Doctor of Divinity.

Bishop Gerald Kennedy of Portland, Oregon, will preach on "How to be Rewarded" over Columbia Broadcasting System's network program, the "Church of the Air" on Sunday, June 11th.

"The Chapel of Cheer," a 15 minute Sunday morning radio period, is conducted by the Rev. John B. Oman, minister of the First Methodist Church at Trenton, New Jersey, over station WBUD (1490 on dial) at 9:45 a.m., E.D.T.

Where Maine Conference Met

Pictured above is the newly renovated Foss Street Methodist Church in Biddeford, Maine, where the Maine Annual Conference convened from May 3rd to the 7th. The Rev. Edward F. Allen was host pastor.

Newtonville Institute

The 24th World Vision Institute of the Newtonville Methodist Church, Newton, Mass., was held April 30th to May 7th. On the first Sunday, Dr. L. Harold DeWolf presented Lewis R. Shultz, a former Communist who has recently become a Christian and hopes to enter the Christian ministry. Dr. DeWolf's subject was "Christ and Communism."

On the second Sunday, Dr. Eddy Asirvatham spoke on two of the special institute projects — Lucknow Christian College and Leonard Theological Seminary, both of India.

During the week of the institute, neighborhood meetings were held in homes of members of the parish in four different parts of the city and the special needs of India were presented. Speakers on the opportunities for service in India were the Rev. Ram Dutt, Mr. Kantilal T. Bhgat and Mr. Jai Dayal Patial, all in school here from India, and Mrs. Faith Hillenbrand who was formerly a missionary in Burma and China.

Zions Herald said last week that the Rev. and Mrs. Joseph M. Shepler of Townsend, Mass., will "celebrate" their 50th wedding anniversary on May 30th. This was a mistake — no special celebration of the occasion has been planned because of Mrs. Shepler's illness.

Andrew Walter Larkin

L. W. C. Emig

Andrew Walter Larkin was born in East Boston, Mass., April 8, 1879. He died in Winthrop, April 5, 1950.

"To every man there openeth a Way and Ways and a Way . . . , and every man decideth the way his soul shall go."

Andrew Walter Larkin did choose a way. He was not an "in-between man." He maintained a sense of direction.

One of the epigramatic phrases that he uttered frequently which truly characterized him was "the road I travel." Walter Larkin walked on the road and he was a friend to man. He worked hard and carried more than his own load.

"I thank God that I came from a humble home" — that was his testimony often and then he would add his wholehearted appreciation for the abiding influence of his Christian parents.

As a citizen Walter Larkin accepted responsibilities and conscientiously met civic and community obligations. He served for several years as a member of the school committee in Winthrop.

Walter started to work for J. L. Kelso Warehouse Company before he was 18 years of age and continued there 53 years. At the time of his death he was president and treasurer of this established warehouse company in Boston.

During the pastorate of the Rev. Joseph E. Waterhouse on October 7, 1906, he was received into the membership of First Methodist Church of Winthrop. He and Agnes E. Abbott were united in marriage by the Rev. Charles S. Otto, June 28, 1915.

A few years ago, as president of the board of trustees, he fittingly and worthily participated in the mortgage burning ceremony of the Methodist Church in Winthrop. Mr. and Mrs. Larkin had helped so much to make possible this great triumph. Unhesitatingly and persistently, he had solicited funds for the church and had given generously himself.

The service of memory was conducted by his pastor, the Rev. Laurence W. C. Emig. Interment took place in Winthrop Cemetery. The surviving members of his family are his wife, Mrs. Agnes E. Larkin; one daughter, Mrs. Harriett Larkin Stevens, and a brother, James Larkin.

ational College Anniversary

The 50th anniversary commencement week National College, Kansas City, Mo., will gin with senior class day on May 27th. Dr. ner L. Hobbs, superintendent of the Kan- City District of the Southwest Missouri nference, will be the speaker. Dr. John O. oss, executive secretary of the Board of ucation at Nashville, will give the baccaarate address on May 28th, and Bishop enn Phillips, resident in the Denver Area, ll give the commencement address on May th.

V.S.C.S. At Rolling Ridge

New England Conference Woman's Society Christian Service will hold a Woman's ay at Rolling Ridge on June 1st, rain or ine, 10:30 a.m.-3:00 p.m. Each person atnding is asked to take a donation of homeade food, to be sold at the "Longest Food able in New England." A fine program lled a "Half Century of Progress in Fashns" will be featured in the afternoon. Womn from the different districts will be the odels. Hot dogs, hamburgers, sandwiches, e cream, hot and cold drinks will be for le unless one cares to take her own lunch. here will be a prize for the local church ith the largest attendance.

oston University Commencement

Dates for Boston University's annual comencement weekend will be Saturday-Sundayonday, June 3-4-5, according to President aniel L. Marsh. Earl J. McGrath, United ates Commissioner of Education, will be e commencement speaker on Monday morng, June 5th, in the Boston Garden, when e will address the more than 3000 graduates n "Education and Foreign Policy."

President Marsh's traditional baccalaureate rmon, his farewell to the seniors, to be dvered on Sunday afternoon, June 4th, in e Boston Garden, will be devoted to the heme, "The House of Seven Pillars."

Baccalaureate services on Sunday will be t 4 o'clock; Commencement on Monday orning will be at 10:00 a.m., and the climaxng festivity, "Boston University night at the Pops Concert," will be in Symphony Hall at :15 p.m., Monday evening, June 5th.

Baptist Rally

A great pre-convention rally of more than 000 women will be held at Tremont Temple Baptist Church on Sunday, May 21st, at :45 p.m. as the vanguard of 5000 delegates rom 36 states begins to reach Boston for the 43rd annual Northern Baptist Convention at Mechanics Building, May 22nd to 26th.

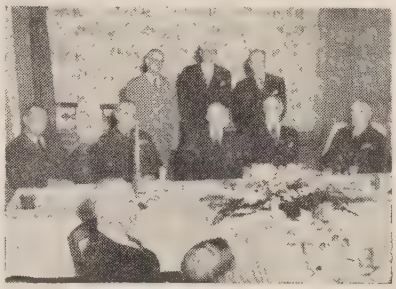
The Northern Baptist Convention, comprisng 7000 churches and nearly 2,000,000 mempers, will be meeting in Boston for the first ime in 36 years.

Under the auspices of the Woman's American Baptist Foreign and Home Mission Societies, the service will feature short talks by six women missionaries from far-flung spots of the world who have returned to the U.S. to participate in the convention.

Speakers will include Miss Mary Setzekorn of Kodiak, Alaska; Miss Dorothy G. Gates, M.D., of Ipin, West China; Mrs. Ioleta McElhaney, first Indian woman missionary appointed by the Baptists to Kiowa Indians, Saddle Mountain, Oklahoma; Miss Lillian Brueckmann, Orissa, India; Miss Mary Butler, Nicaragua; Miss Linnea A. Nelson, East China and more recently of the Philippines.

The opening worship will be conducted by Mrs. Leslie E. Swain of Cape Cod, president of the Woman's Baptist Foreign Mission Society, and Mrs. C. Everard Deems, president of the Baptist Home Mission Society.

Methodist Commission On Chaplains



Head table guests at dinner session of the annual meeting of the Methodist Commission on Chaplains held in Washington, D.C., on April 25th and 26th, were, seated left to right: Chaplain Charles I. Carpenter, Major General, Chief of Air Force Chaplains (Peninsula Conference); Chaplain Roy H. Parker, Major General, Chief of Chaplains, Department of the Army (Southern Baptist); Bishop W. W. Peele of Richmond, chairman of the Commission; Dr. Sherwood Gates, deputy director of the President's Commission on Religion and Morals in the Armed Services (Methodist layman); Chaplain Stanton W. Salisbury, Rear Admiral, Chief of Chaplains, U. S. Navy (Presbyterian). Standing: Brigadier General George F. Rixey, retired, former Chief of Chaplains, U. S. Army (Missouri Conference); Rear Admiral William N. Thomas, retired, former Chief of Chaplains, U. S. Navy (Mississippi Conference); and D. Stewart Patterson, executive secretary of the Methodist Commission on Chaplains.

Penney Home Adding Unit

JACKSONVILLE, Fla. (RNS) — Newest unit in the Penney Farms Memorial Home Community for retired ministers and religious workers is near completion in a rural setting 38 miles south of here.

The $1,000,000 project will include 122 apartments in two buildings of Tudor architecture, in addition to an infirmary, resident physician's quarters, social halls, cafeteria and dining room.

Apartments, which will be reserved for widows, widowers and single persons, each will contain one room with private bath and a kitchenette. The two-story buildings are erected around central courts.

The Memorial Home Community was founded in 1927 by J. C. Penney, head of the Penney department store chain, as a home for retired religious, educational and social workers and their wives. In 1940 it was made an affiliate of the *Christian Herald* Association, and in 1946 the community was transferred entirely to the association.

It includes 22 residential buildings and a chapel on 60 acres of land. Facilities for golf, shuffleboard, croquet and other sports are furnished. Ninety-three retired ministers and their wives now live at Penney Farms, where there is no rental charge except for a $15 monthly maintenance fee.

Fourteen denominations are represented by the residents. Ministers rotate in occupying the chapel each Sunday.

Corner stone for the new $1,000,000 apartment project was laid last September by Dr. Daniel A. Poling, *Christian Herald* editor. Completion of the first unit is expected by the end of June, the second about two months later.

EVENTS

Wins Peabody Radio Award

The Goodyear Tire and Rubber Company's radio program, "The Greatest Story Ever Told," known as "the most honored program in radio," has received additional honors from the Peabody Awards Committee, the most-sought commendation in radio.

At the annual awards luncheon on May 4th, in New York City, L. E. Judd, director of public relations of Goodyear, accepted a special citation for "The Greatest Story Ever Told" as the outstanding radio program in entertainment and drama. The honor was especially imposing since it was not one of the regular classifications in the annual selections, but came as a special honor to the program, which, as a public service offering on the part of Goodyear, has been showered with every award that the radio industry or listeners have to offer.

The program is heard over ABC network every Sunday at 5:30 p.m., EDT. It is now in its fourth year, and it continues to be a favorite listening program for millions of listeners. In all these years, Goodyear has maintained it as a strictly public service program, without any commercial announcements except the sponsor identification required by Federal Communications Commission regulations.

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On A Wide Circuit

W. W. Reid

"When Women Get the Vote"

In the "good old" and hopeful days before World War I, when woman's suffrage was one of the most ardently debated issues in America, a rhymster friend of mine wrote these lines:

"O brother mine, but 'twill be fine, when women get the vote,
And, say the signs, that sunny day is not so far remote.
Tho' legislators laugh and scoff, they hide a dreaded fear
That votes when cast by women's hands the ballot box will clear
Of all that's vile and foul and wrong. . . .
And brother, soon must women rise to wipe from out the land
The dread saloon — the base stronghold that rules with greedy hand. . . .
. . . God haste the day
When women's votes shall purge our land and keep it right alway."

Well, "the day" came, but not all the sunshine that had been anticipated. He would be a rash historian who ventured the opinion that the last 30 years have been the noblest in our national history, that the nation's political life has been greatly purified, or that the electorate of the period has succeeded in keeping the land "right alway." The new voters — women, or veterans, or youth just turned 21 — have fallen easily into the patterns of their fathers and grandfathers: everywhere the old parties have about the same relative strength; mass emotion, immediate and personal desires, narrow demogoguery, business interests, even fears, continue to sway votes from party to party, from decision to decision.

A few able women have entered public office, and a few notable crusades have been made by women. But, on the whole, the party woman captain of the local assembly district (any party) has not greatly bettered what her partner, the man captain, would have done. The henchwoman rules, the prophetic or trained woman is lost under the ballots — as heretofore.

And yet the *potential* power of American women in the national life and in the world life is tremendous — still something at which the self-serving politician *could* be made to quake. There are (or should be) more women voters than men voters, more church women who are voters than non-church men who are voters. But, as yet, the women have not shown themselves conscious of their power, or able to organize their their very real strength. They have let organization be made and strength be mustered by financial lobbies, by veterans' groups, by war-mongering minorities, by labor interests, by bodies seeking advantages in trade, by gambling and liquor interests — some of these groups not to be condemned. But the mothers of the land — mothers who bear the sons who fight the power-group's wars, the makers of homes, the mothers whose children are thwarted by poor schools, poor homes, or by poor or costly foods, or by lack of medical care, women who know the Christian way of life and see it checked by the sins and greeds of lobbies and parties, women who see and know the blight of the liquor traffic: these mothers and Christian women have not organized, and they stand almost inarticulate at the ballot box.

Because we believe that this potential power of women — of Methodist women and of all church women — should be let loose in the world, we hail as momentous the recent decision of the Woman's Society of Christian Service to work for the enrollment and voting of all church women in all elections; to urge women to be vocal and active concerning all measures before the electorate and the government; to help women study, and know, and teach others regarding national and world issues.

I, for one, have not departed from the faith of my poet friend: women's votes can and must "purge the land" and the world — or the present problems of mankind will not be solved.

Wesleyan Service Guild

At the third quadrennial "weekend" sponsored by the Wesleyan Service Guild — an organization of employed business women related to the Woman's Society of Christian Service of The Methodist Church — and held recently in Cleveland, Ohio, Mrs. Charles W. Mead, of Omaha, Neb., chairman of the Guild's standing committee, announced funds in hand for initiating 10 "Marion Lela Norris Scholarships" for the training of missionary personnel at Scarritt College, and another 10 for similar training at the National College for Christian Workers. The committee, she said, had originally planned to provide one scholarship (at $500 each) in each institution, but the interest and response was so great that a total of 20 will be provided.

Miss Norris, in whose honor the scholarships have been named, was the founder of the Guild and is now its executive secretary with offices at 150 Fifth Avenue, New York City. Miss Norris will retire from her post to which she was elected with the unification of The Methodist Church in 1940, during the current year.

Mrs. Mead also reported that she had received a telegram from Mrs. A. C. Johnson of Hopkinsville, Ky., chairman of the Home Department of the Woman's Society of Christian Service, asking the Guild to provide the emergency funds needed for the building of a new home for nurses in Seward, Alaska. The previous home was destroyed by fire a few weeks ago, and the 15 nurses barely escaped with their lives. The head nurse at Seward is a member of the Guild. The Guild meeting voted to assume this rebuilding, and they expect to raise $30,000 for the project within the next two years.

"Faith in the Christian Vocation" was the theme of the quadrennial meeting over the weekend. Speakers at various dinners and meetings included: Bishop Hazen G. Werner of Columbus, Mrs. Frank G. Brooks of Mt. Vernon, Iowa, Miss Dorothy McConnell of New York, Mrs. Maud Turpin of Nashville, Tenn., Mr. Whiting Williams, Dr. Glora M. Wysner of New York. About 600 women from all part of the nation attended.

Among the emphases which the Guild will press during the coming months are: each Guild member to "exert her Christian influence and convictions concerning alcohol under all circumstances" and "use her vote wherever possible against liquor traffic;" each member consider whether or not she can become a missionary, and each search for others who may be enlisted as missionaries.

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h study the Human Rights program of ristianity and endeavor to apply it in-ridually and in groups; and each member enroll, study the issues of local, state, and tional election, and vote upon them in the ht of Christian belief, and also endeavor have other church women vote on all mat-s before the electorate. And the members, fore their adjournment, voted as their mis-n "to help build a world of brotherhood bringing into the Guild fellowship many ore gainfully employed women and by help-g all Guild members to carry into their eryday living the attitudes and teachings of sus."

r. Schisler Reports

Pointing out that this year marks the end the first decade of united Methodism and e beginning of a half century, Dr. John Q. hisler, executive secretary of the Division the Local Church, prefaced his report to e Board of Education two weeks ago with answer to the question "What lies ahead?"

"The record of some of history's great riods proclaims the hope that man need t be the victim of irrational forces, but, ith God's grace, that he has to a large de-ee the power to control his destiny," said r. Schisler. "Civilization's road ahead is ugh, but the only way to get over it and rry our cargo of humanity to safety is to eed up with our teaching ministry. New nd better methods, more and better use of ur church buildings, the enlistment of at ast twice as many volunteer workers as we ow have — in these and other ways we must se more hours per week in teaching and in-rease the number of people who are being ught."

In addition to the 144,400 increase in church hool membership, the launching of the Methodist Sunday Evening Fellowship, and -operation in the Advance for Christ and His Church, which have already received otice in the church press, Dr. Schisler re-orted many enterprises planned or already nder way by the Division of the Local Church, which, while their impact upon the hurch is far-reaching, seldom get the pub-city they reserve. Some of these are:

A wholesome increase in the number of astors who provide at least annually a def-nite period of training in church member-hip for older boys and girls. . . . After-school essions, weekday church school, Saturday norning sessions, day camp, vacation church chool, and other church-centered summer ctivities are on the increase. . . . In 1948 nore than 14,000 vacation church schools vere held, enrolling more than 795,000 chil-lren.

Increase of 64,000 in the enrollment of dults in the church schools was reported. However, in many churches large groups of oung adults that meet on Sunday evening r during the week are not reported. . . . There are over 80,000 teachers of adult classes in the church schools of The Methodist Church. Perhaps less than one per cent of these have ever had a chance to take a course and, until recently, to attend a meeting that was planned to help them do a better job of teaching. During the past year over 6,000 teachers of adult classes attended 130 district meetings for teachers of adult classes. Plans are under way to reach over 300 districts with these meetings during the coming year. . . . In the summer of 1949, 80 conference-wide meetings of young adults were conducted. Approximately 90 will be scheduled for this summer. . . . Number of conference-wide meetings of older people have increased from two in 1945 to approximately 30 scheduled for 1950.

During 1949 the Department of the Christian Family distributed 1,006,000 pamphlets. Approximately 80 per cent of these were purchased by pastors and church school leaders for distribution in the churches. . . . In nearly every annual conference there is now someone who is concerned about family life and who has made some special preparation in this area. It is felt that these leaders will be useful in the special emphasis of the Advance on the family during the fall of 1951. . . . "Home and church need each other and the child needs the religious guidance of both." Large numbers of leaders must be trained before the church can advance in its family life program.

Even with the fine gains of 21 per cent in church school membership for the past five years and of 23 per cent in average attendance at Sunday school for the same period, Methodist church schools have reached only one-third of the persons for whom they are responsible. . . . Approximately six out of ten of the persons joining The Methodist Church on profession of faith come in through the church school.

The Joint Department of Missionary Education has worked out plans whereby the missionary education of children, youth and adults is carried on through unified procedures in the local church, and through well-planned missionary emphases in the regular curriculm of church schools. . . . An outstanding aspect of the missionary education of youth is the itineration of missionaries and nationals to youth assemblies, camps, and institutes. In 1949 sixty-eight missionaries and nationals were scheduled for service in each of 322 agencies for youth.

The Interboard Committee on Christian Vocations is responsible administratively to the Division of the Local Church. This committee works in three areas: (1) interpretation of the basic philosophy of Christian vocation; (2) recruitment of life-service volunteers; and (3) guidance, counseling, screening and encouragement of life-service volunteers in the period between their vocational commitment and their training and placement in the posts of service. . . . Through encouragement by the committee more than 65 conferences on church vocations have been held.

During the year Miss Vera Zimmerman has been added to the staff of the Department of the Christian Education of Children. . . . After five years as director of the Youth Department the Rev. Hoover Rupert will return to the pastorate in June. . . . The Rev. Edwin Tewksbury was elected assistant in charge of missionary education of adults in the Joint Department of Missionary Education.

"What lies ahead?" "The Son of man is not come to destroy men's lives but to save them." "In this faith," Dr. Schisler declared, "the church continues its ministry of teaching. Usually a slow process, we must find ways to increase its speed and efficiency. The Division of the Local Church is making every effort toward that end."

Following Jesus, we must think of the Holy Spirit as "another," as a distinct and separate person, yet bound into the oneness we call God. Nothing less than that rings true to the revelation and the instruction of Jesus.

* * * *

"Our Faith in the Holy Spirit"
The Advance for Christ and His Church

Dr. E. L. Smith Returns

Dr. Eugene L. Smith, executive secretary of the Division of Foreign Missions, Board of Missions and Church Extension, returned to his office in New York on May 1st after a four-months visit to Methodist mission stations throughout South America. He will make a report of his visit to the June meeting of the executive committee of the division and of the board. Later in June he will participate in the training school which will be held at Hartford Theological Seminary for the 50 young people who have been recruited by the board for three years of missionary service in South America.

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M.C.O.R. And The Advance

George F. Sutherland

The Methodist Committee for Overseas Relief cannot assign specific projects under the Advance program in the same manner that such projects are assigned by the two Divisions of the Board of Missions and Church Extension.

M.C.O.R. does not support missionaries. It does not help in the construction of buildings. Being a temporary organization it does not even undertake the support of individual families or furnish relief to specific institutions for any extended period of time. Furthermore, it does not have any share in the general World Service income of the church which provides the Board of Missions with a somewhat dependable income.

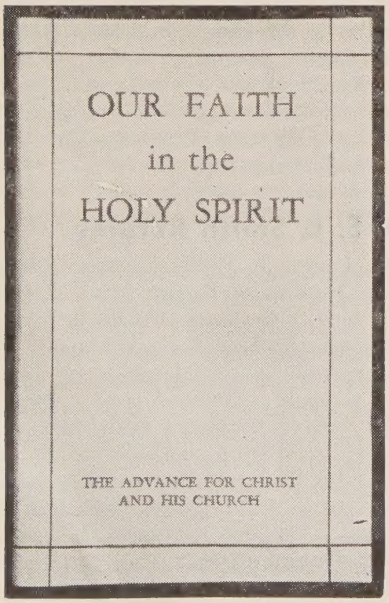
The major proportion of the funds which M.C.O.R. disburses go to the relief of ministers and other Christian workers in the foreign missions fields, and to help buy supplemental food for our mission schools and specially needed food and medicines for our hospitals.

It has been estimated that nearly 50,000 people are helped monthly by M.C.O.R., when we take into consideration the children in the workers' families, the boys and girls in the many schools and the patients in the hospitals. It will be seen immediately that it is impossible for any organization located at 150 Fifth Avenue, New York City, to attempt to personalize a program as extensive as this. The cost alone would make it prohibitive.

Funds which M.C.O.R. receives from its 10 per cent share of the Advance for Christ and His Church are not kept separated from gifts received from other sources. Small gifts from individuals ranging from a dollar up, gifts from churches, Sunday school classes, and other church organizations totaled almost $1,000,000 during the last fiscal year for the relief work conducted by The Methodist Church through M.C.O.R. Since all of this money is intended for the same purpose it does not seem wise to go to the expense of separate accounting.

While it is true that economic conditions have improved in many war-torn areas, every letter from these countries indicates that the needs still persist. The needs in China are doubled by the worst famine in 75 years in North China and by floods in Central China. M.C.O.R. relief money is going to every conference in China each month. Inflation in India is almost beyond belief and our pastors must have relief. South Korea Methodists are receiving Christians from North Korea almost daily. They flee with only what they can carry. Bombed out Japanese Christians cannot yet pay their pastors' salaries. Many countries in Europe are still in need. Russian occupied Germany and Austria are special examples.

The foods now being received to meet these needs are far from adequate.



N.Y.C. Society Scholarships

Left to right: Edgar C. Leaycraft, treasurer of the New York City Mission Society and honorary trustee of Christ Church, New York City; Richard Stein, scholarship student; Miss Genevieve Walters, scholarship student; and Dr. Coe R. Wellman.

The New York City Mission Society honored Miss Rita De Francisci and Richard Stein on Friday, April 28th at a tea given by Mr. and Mrs. Paul Cushman, at their home, 115 East 67th Street. Mr. Cushman is a member of the Board of Directors and the Scholarship Committee.

Miss De Francisci and Mr. Stein are the first students to have completed four years under the Leadership Training Program of the society. The program was initiated in 1946 to give young men and women the opportunity to train for Christian leadership—according to Dr. Coe R. Wellman who is in charge of the undergraduate students.

Miss Josephine Maier, a member of St. Bartholomew's Church, and Miss Genevieve Walters, a member of Woodycrest Methodist Church — who were awarded college scholarships for the coming academic year were also introduced. Miss Katherine L. Klein, a member of the United Presbyterian Church, East Brooklyn who graduates in June fro Cornell University was awarded the gradua fellowship according to Miss Ida H. Butto executive secretary of the Woman's Branc of the Society.

Miss De Francisci, who graduates in Jun from New York University, plans to teac Mr. Stein will graduate from Columbia Un versity. These students, as part of the society scholarship requirements, have given servic in the churches of the society. Miss De Fra cisci has taught released time classes and Su day school, and been a leader of the Girl Club at Bronx Spanish Evangelical Churc as well as counselor at Camp Sharparoo one of the camps of the society. Mr. Stei who is an Eagle Scout, was the first Sco to receive the "God and Country Award, the first award of its kind within The Meth odist Church in the United States. He captain of the Boy Scout Troop and teache Sunday school at the First Spanish Eva gelical Church.

Dr. Phillips P. Elliott, pastor of the Fir Presbyterian Church, Brooklyn, is chairma of the Scholarship Committee; the othe members include Mrs. William T. Kennedy Mrs. Thomas H. Powers, Mrs. Leonard I Marshall, Dr. James A. Paul, rector of Hol Trinity Church, and Mr. Cushman.

Boston Area Calendar

May 17 — Augusta District W.S.C.S. mee ing, Skowhegan, Maine.

May 17-21 — New York East Conference – Brooklyn, N.Y.

May 17-21 — Northern New York Confe ence, Ilion, N.Y.

May 18-21 — Central Pennsylvania Confe ence, Harrisburg, Pa.

May 18-21 — Pittsburg Conference, Pittsburg Pa.

May 19 — Annual meeting New Englan Conference W. S. C. S., First Methodis Church, Melrose, Mass.

May 24-28 — Central New York Conference Canandaigua, New York.

May 24-28 — Newark Conference, Parl Church, Bloomfield, New Jersey.

May 31-June 4 — New England Souther Conference, New London, Conn.

May 31-June 4 — Genesee Conference, Grac Church, Rochester, New York.

June 3 — Vacation Church School Institute First Baptist Church, Boston.

June 7-11 — New England Conference, Bos ton University, Boston, Mass.

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ne 18-24 — Young People's Institute, Rolling Ridge, North Andover, Mass.

ne 23-25 — College Students Weekend Conference, Camp Aldersgate, No. Scituate, R. I.

ne 25 — July 1 — Senior Youth Institute, Rolling Ridge.

ne 25 — July 8 — M. Y. F. Assembly, Camp Aldersgate.

ne 25 — July 22 — Mt. Holyoke Institute on the United Nations, So. Hadley, Mass.

y 2-8 — Conference Youth Assembly, Rolling Ridge.

y 2-8 — M. Y. F. Institute, Camp Aldersgate.

y 9-15 — Intermediate Camp, Rolling Ridge.

y 9-15 — M. Y. F. Institute, Camp Aldersgate.

y 12-21 — Northfield Conference of Religious Education, Northfield, Mass.

y 16-22 — Senior Youth Institute, Rolling Ridge.

y 16-22 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

y 23-29 — Intermediate Camp, Rolling Ridge.

y 23-29 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

y 30 — August 5 — Christian Adventure camp for Intermediates, Camp Aldersgate.

July 30—August 5 — Senior Youth Institute, Rolling Ridge.

August 5-6 — Young Adult Assembly, Camp Aldersgate.

August 10-17 — Intermediate Camp, Laurel Park, Northampton, Mass.

August 11-13 — Woman's Society Weekend, Camp Aldersgate.

August 13-19 — Intermediate Camp, Rolling Ridge.

August 19-27 — Christian Life Institute, Laurel Park.

Unitarians - Universalists

Boston (RNS) — By a vote of 265 to 1, with less than 100 churches still to be heard from, the nation's Unitarian churches have approved the appointment of a joint committee to study federation with Universalist churches.

Thus far, only 79 Universalist churches have voted in favor of naming the study committee, but that denomination will continue its voting for another year. Voting by Unitarian churches must be completed by May 22, when the denomination opens its annual convention.

Meanwhile, the Massachusetts Universalist Convention and the Massachusetts Universalist Youth Federation are mapping plans for federation on a state-wide scale. Since the Unitarian Church does not have state groups, the impetus for this move must originate with the Universalists.

Both churches have worked together on social issues in the state for 25 years, and almost a score of churches are both Universalist and Unitarian.

Record Women's Voting

Philadelphia (RNS) — Methodist women of this area will have their voting in this year's primary and general elections recorded not only at the polls but also by their own local church societies.

This is to spur their participation in politics and "to get them out of the kitchen long enough to vote," it was explained at annual sessions of the Woman's Society of Christian Service of the Philadelphia Conference of The Methodist Church.

The 22,000 members — an increase of 1,200 for the year in 332 local churches — were asked to subscribe to the following political activity and Christian citizenship goals:

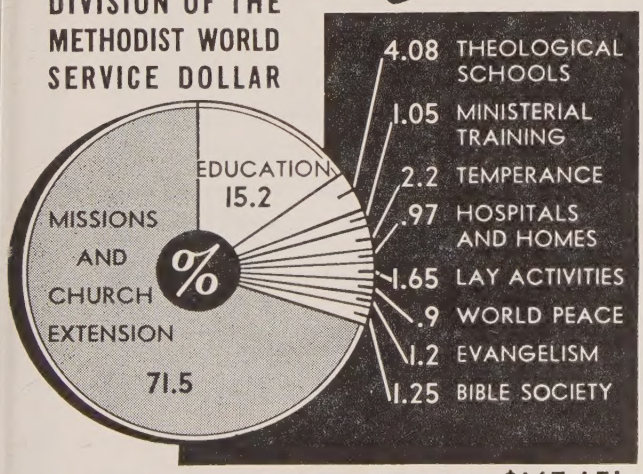
(1) Every Methodist woman registered to vote; (2) every local society to study the issues in the coming elections; (3) every local society at work on at least one community, state, or national issue requiring political action.

WORLD SERVICE DOLLARS

Must be at work

METHODIST WORLD SERVICE

DIVISION OF THE METHODIST WORLD SERVICE DOLLAR



ANNUAL FIXED AMOUNTS—PENSIONS $147,651
DEACONESS PENSIONS $32,000

THE far reaching benevolence work of Methodist World Service for this present year must be done with the money received from our local churches by

MAY 31, 1950

Local church treasurers should send all money on hand to Conference treasurers before that date. Church members aid greatly by paying balances due through May, before the last of that month.

Let us observe this important deadline.

THE WORLD SERVICE AGENCIES OF THE METHODIST CHURCH
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At a time like this when war is again rumored, we believe that America needs balance in its reading and thinking. National hysteria and international fear of war needs the counter-balance of sturdy, independent, religious thought and action. ZIONS HERALD has a distinct role to play in its weekly presentation of news and interpretation of news from the Christian standpoint.

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